

The Expositor

and Current Anecdotes

ENTERED AS SECOND CLASS MATTER AT THE POSTOFFICE, CLEVELAND, OHIO
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Volume XIX
Issued Monthly

JULY, 1918
Subscription \$2.00 Per Year

Number 10
Total Number 226

Church Building Campaigns in War-Time

W. C. Poole

Twenty years ago the Methodists were singing, "We're building two a day," in answer to Mr. Ingersoll's statement that church work was dying. Since then the value of church property in America has grown by leaps and bounds. At one time the Methodists were building three new churches a day. Other denominations were doing almost if not fully as well in proportion. Just before the war some three thousand churches were built each year in America besides repairs. That is some business in the building line. In addition, the parsonages and manses and rectories were being built. The building industry for churches alone ran into millions of dollars annually.

The war has come and many churches which contemplated the erection of new buildings are held up. Some of these cannot wait and must work out the problem as best they can, but such as can wait will do well to delay building. It will not only be good patriotism but good business and good profit. Building materials are almost the same as war materials. Building stone is denied transportation in many sections. Other materials are almost as scarce. Wood has advanced until it is nearly four times as high as before the war. Metals are war materials. Labor is high and the government greatly needs it, if it can even be had at all. If one who understands the building problem will make a few calculations he will find that three dollars now will only do about as much as one dollar a few years ago or as it will be likely to do a few years after the war is over when workmen will be looking for work.

Good Business as Well as Good Patriotism.

Good business as well as good patriotism requires delay, but now is the time to get the money while money is so plentiful and worth so little. The leading denominations are now calling for the price of a day's work from each member to finance their special church work in the army. A day's work means anywhere from three to thirty dollars. Only this week a man writes me from government camp work that he is making forty-five dollars a week without working on Sunday. Some men with him are making sixty dollars a week and they are plain carpenters. Money is plentiful and will be until the war ends, but its purchasing power will be small. The wise congregation will get its money now and spend it later.

This is not always the way in church work. Too frequently churches have been built on credit. People want to see what they are paying for—or some pastors so claim, but in some cases we have known they were not so anxious to pay for it after they saw it. However, the new condition facing the churches is such that it requires a real nation-wide campaign which ought to put the churches in the lead in the selling and buying of War Savings Stamps and certificates. They will mature in five years at about the time the money will be wanted. Instead of paying interest those churches which can wait for building will receive it. The plan works out this way. Suppose a village wants a new church costing \$5,000. If it will raise only a little over \$4,000 now and buy War Savings Stamps, it will have the entire \$5,000 at about the time it will want to use it five years from now. In addition it will probably get as much for \$5,000 then as it could get for \$10,000 at this time. One business-like patriotic minister has already started a parsonage building fund, and bought a fifty dollar certificate. The people rallied to the start with such enthusiasm that he will probably raise several hundred dollars this year, lend it to the government for five years and then get it all back with interest to do double as much in 1923 as it would do now.

War and Money-Raising Methods.

The war is changing money-raising methods in our churches and in many cases for the good. The great Liberty Loan drives and Red Cross drives and W. S. S. drives are all making givers think in terms of dollars rather than of pennies. Still more, it is bringing the direct method of raising money into its proper place and eliminating fairs, festivals and such methods because the people do not have the time for such methods and the usual price of things donated has so advanced that it is cheaper to give in cold cash.

Within a few miles of the largest shipping point for strawberries in the world, there was scarcely a strawberry festival this year. The large buyers paid as high as ten dollars a crate of thirty-two quarts on several days. This was over thirty cents a quart by the wagon load as the berries were brought in. The consumer must have paid fifty cents a quart for them in some city, or about four cents a berry with thirteen to a quart. Only last year in

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THE UNTOUCHED CROSS

REV. T. DECOURCY RAYNER

In that thrilling book "The Cross at the Front," by Capt. Rev. Thomas Tiplady, we find a chapter with the above title, in which the author tells of an "Untouched Cross" which he found in a ruined church in a shattered village just behind the trenches in Flanders. He tells how, while visiting soldiers in the desolate village, he caught sight of the ruined church, and managed to find a safe entrance. He writes: "A ghastlier sight never met the eyes of Jeremiah. The roof had fallen through, and the white clouds looked down upon the debris. The floor could not be seen for fallen stones. The figures of saints had been blown to fragments. I picked up the crown of one, and laid it down again. There was a golden star on the brow, but the gold was dim. I picked up fragments of shell, and, walking round the walls, I picked shrapnel bullets out of the plaster. Nothing had escaped. The walls were pitted with shrapnel like a man with smallpox. I had walked round three parts of the church, and was looking at the rubbish on the floor, when suddenly something caught my attention, and I looked up. The sight startled me, for somehow it had escaped me as I had glanced round the church on entering from the other side. There before me stood a large wooden cross fastened against the wall, and bearing, nailed upon it, a life-sized figure of the Saviour. It stood intact—the one thing in the church undamaged and untouched. The altar had gone, the saints had gone, the roof and the windows had gone, the chairs had gone—all had gone save Jesus only. The worshippers had fled, but he remained. The church was in ruins about him, but he was untouched. It was an awesome sight amid that scene of desolation. Amid the fiery blast of bullets he had remained with arms outstretched, interceding with God for a ruined world. And no bullet had touched him.

In the midst of our fallen civilization the Cross stands untouched. Christ has stood in the midst of the fiery blast with outstretched arms calling the stricken peoples to the shelter of his love. His arms are outstretched still, and there is room for the world between them. Broken business men, bereaved parents, lonely maidens, fatherless children, there are shelter and solace for all beneath the shadow of the abiding cross. It towers above the wrecks of time. If that had gone, all had gone. We could not have replaced the cross."

While reading that heart-stirring chapter I was reminded of the "Untouched Cross" at Macao, South China. The early Portuguese colonists built at Macao, on the crest of a hill on the South China coast, a massive cathedral with a splendid approach of stone steps. But a violent typhoon wrecked the building, only the front wall remaining intact. On the summit of this stands a great bronze cross, defying storm and weather. That cross, which still stands today, has attracted thousands of curious sightseers from all parts of the world. When Sir John Bowring, the British governor of Hong Kong, visited Macao, he was so impressed by

the sight of that uplifted cross that he wrote the matchless hymn, "In the Cross of Christ I glory, towering o'er the wrecks of time." Since that day Sir J. Bowring has gone to taste those "joys that through all time abide," but his hymn remains; the builders of the cathedral are long since forgotten, but the cross they reared there to the memory of the Crucified One remains. And time has seen mightier wrecks than a cathedral. The monarchy that built it has gone, the priesthood that burned incense within it has been driven from the colony forever; and the iron dynasty that ruled those Chinese hills beyond has crumbled as did the church of stone—but the Cross still stands.

To me these two crosses are symbolic of the "Untouched Cross" of Jesus Christ, the one in Macao towering o'er the wrecks of time, and the other, in Flanders, standing erect in the midst of the downfall of civilization and the failure of human systems of philosophy.

The Supremacy of the Cross.

The Cross of Jesus still stands supreme above all else; untouched by all the change, decay, and failure round about it; unharmed by the many storms that beat upon it. Think of the many "wrecks of time." The mighty empires and great kingdoms of the old world—where are they? Gone! but the Cross still stands. And today as we see empires and kingdoms crumbling, dynasties falling, and thrones tottering, we can sing in triumph, (substituting two words):

"Crowns and thrones may perish, kingdoms rise and wane,

But the Cross of Jesus steadfast will remain."

Men have spoken glibly of the "Failure of Christianity," since August, 1914, and have written much concerning it. But has Christianity failed? Oh, when will men learn to see clearly and to speak truly? Let them talk, if they will, of the bankruptcy of civilization, but not of the failure of Christianity. Our vaunted civilization has fallen in ruins about us, and our most cherished sophisms lie in the dust at our feet, but the Cross of Christ stands firmer than ever.

Men have despised the Cross and counted its preaching foolishness. They have endeavored to minimize its saving power—and with what result? The effort to eliminate the Cross of Christ from the world's religious life and thought finds its logical sequence in the horrors of this awful war. It began in the German universities and it reaches its climax in the German bestiality and devilry of today. Yet the Cross still stands, and, strange though it may be, it is through the war and its terrors, that men are having to learn anew the Divine philosophy of the Cross. We had begun to imagine that "redemption by blood" was far too antiquated a theory for men of modern education. It was better far to teach that we are "saved by his (Christ's) life," rather than by his death. Now we awaken to the discovery that "redemption by blood" is not only feasible but modern, yea, the only "power unto salvation" that mod-

ern wisdom is able to find. Poor devastated, desolated Belgium must be "redeemed by blood," and her soil is being saturated with the blood of our noblest and best, who are dying that Belgium may live and be redeemed from the power of the enemy. And Serbia, Poland and Armenia must also be "redeemed by blood." Surely it is an easy step now to the knowledge that the Cross is God's power of salvation for a sin-weary world, that it alone can satisfy human need. Let the Church lift up her head and proclaim anew the doctrine of the Cross. Man-made philosophies and theologies have failed, let us give God's own plan a fair chance now.

The Philosophy of the Cross.

Can we know and understand it? The Divine philosophy which is able to take hold of the Cross, the emblem of shame, of failure, and of dishonorable defeat, and transform it into the emblem of hope, salvation and glory? Yes, we may! But to do so we must learn to discover the mind of God. It stands revealed in his Word. Four steps will reveal it to us—

1. Rom. 3:23. "All have sinned and come short of the glory of God."

2. Heb. 9:22. "Without shedding of blood is no remission"—of sin.

3. Heb. 9:12. "By his own blood he . . . obtained eternal redemption for us."

4. 1 John 1:7. "The blood of Jesus Christ . . . cleanseth us from all sin."

These are the four steps which, when taken, help us to a better understanding of the mind of God when he revealed the Cross as "the power of God unto Salvation." We can also gain an experimental knowledge of the Cross and its power, for "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Thus we may test it for ourselves. Thank God the Cross is untouched, it stands today available for all, able to meet humanity's deepest need, your need, and my need. As Dr. Horatius Bonar sang—

"The Cross it standeth fast, Hallelujah!
Defying every blast, Hallelujah!
The winds of hell have blown,
The world its hate hath shown,
Yet it is not overthrown,
Hallelujah for the Cross."

THE MISSION OF THE CHURCH

CHARLES E. SCHOFIELD

The Church is primarily a vision and a voice. "Where there is no vision the people cast off restraint," the old proverb has it. The world is so absorbed in itself that it forgets to look up to God. And yet without the vision of God the world will perish. It is the mission of the Church to open the eyes of the world to the reality of the presence of God. Isaiah understood this when he found his call to the prophetic office coming in a vision of the "Lord sitting upon a throne, high and lifted up." Jesus understood this when he said, "This is life eternal that they should know thee, the only true God." And he voiced his mission and the mission of the church in his answer to Philip: "He that hath seen me hath seen the Father." The Church must give to the world what Paul would call "the light of the knowledge of the glory of God in the face of Jesus Christ." The Church must be a vision; and the Church must be a voice. The world has a host of half-articulate longings. The Church must find them articulate expression. The world is listening with half-dulled ears to a confused jumble of sounds from the hidden world of the unseen. The Church must interpret these voices in terms that the world can understand. The old prophets understood this when they prefaced their messages with a "Thus saith Jehovah." They had been within the veil and now they spoke forth the messages of God. John the Baptist set a great ideal when he proclaimed: "I am the voice of one crying in the wilderness." The Church would do well to sit at the feet of John. We need to catch anew the spirit of his life: "The friend of the bridegroom rejoiceth greatly because of the bridegroom's voice; this my joy therefore is made full. He must increase but I must de-

crease." Just in proportion as the Church itself is least in evidence, is it often the most efficient. The Church is primarily a vision and a voice.

If we could only remember this it would save us many an anxious moment and many a heart-ache. Many have been greatly perplexed by the encroachments of the State upon the Church. So many activities that were formerly the exclusive province of the Church have become "secularized," as they say. For example: the charitable institutions and schools. Time was when the Church was the center of a vast system of charity. Almshouses, hospitals, hospices for the care of strangers—all were under the shadow of the cloister. Now they have been taken over by the State. Time was when the monastery was the only school there was. During the Middle Ages the Church alone kept lighted the dimly burning taper of learning. The great universities developed out of the cloister. "Theology is the mother of sciences." And now the children have deserted their mother and have even assumed a position of authority over her. The State has assumed control of the educational system and we are being told that the day of the Church school is swiftly passing. But all of this is after all not such a serious cause for lamentation. The Church has blazed the way and given to the world a vision. The very fact that the State has been aroused to its own responsibility in these matters is evidence that the voice of the Church has not been lifted up in vain. She has been true to her mission as a vision and a voice; and other hands have come to do her bidding.

One of the comparatively recent developments of the Christian message has been the

emphasis placed upon Social Service. Numerous institutional churches have been established. A vast literature and propaganda has been developed. Social Service experts already boast that their field is fast becoming a recognized science. The present trend is toward more and more complete community coordination. The State is following up the Social Service program, especially in its application to prison work and to public health. Throughout the history of the movement, it has been more or less disassociated from the Church. Its exponents have at times become rather caustically critical of the lack of sympathy and co-operation on the part of the Church. The work has been carried on chiefly by organizations and agencies outside of the Church. It is doubtless true that many within the ecclesiastical organization have been slow to recognize the full significance of the Gospel. But on the other hand, it is significant that most of the leaders in the Social Service movement have come from the ranks of the Church. That they did not find within the Church adequate machinery for realizing their ideals, is not such a serious arraignment of the Church as may at first seem. Machinery is always more or less incidental. The Church is not a machine shop but a power house. From the Gospel that the Church has cherished in her heart through all the centuries, has come the inspiration of the "new evangel." The vision of God that men have seen at her altars, has been the light that has led to a new application of Christianity to the present needs of men. And without the Christian message, the Social Service movement would be a mass of motionless machinery. The Church has given the vision; others may find means for its realization.

More recently still, religious education has been coming into its own. Through all the Christian centuries the teaching of morality and religion has been looked upon as the exclusive province of the Church. Now, however, the educational leaders of the country have awakened to the imperative necessity for more systematic and adequate moral training. There is a possibility that even the religious and moral education of the children will be taken over largely by the State. We hear already of community schools of religious education conducted on non-denominational or inter-denominational lines. Once again the passage of this phase of community life over more and more from distinctively ecclesiastical to lay control, is only an evidence that the Church is about its real business. It has proved a vision and a voice. The community has heard the voice and caught the vision, and is going forth to realize it.

For nothing has the Church been more severely criticized than for its attitude toward the present war. Dr. Odell, in the February Atlantic Monthly, accuses the Church of being dumb in the face of the atrocities of the Huns, and leaving to the voices of laymen the task of arousing the nation to the danger of the Teuton terror. And again he arraigns the Church for its sloth in allowing the Y. M. C. A., a lay organization, to take its place in ministering to

the fighting men. Dr. Odell's wholesale castigation of the clergy for craven silence and cowardly sloth is open to question both as to its fairness and as to its veracity. But suppose that the facts were as he has represented them. Still he has deliberately forgotten where it was that these lay leaders of the nation lit the torch of their burning zeal for righteousness. And the very fact that their appeal has met with such a whole-souled and universal response is evidence enough that the Church has not been altogether remiss of its duty. Who else has planted the seeds of righteousness in the hearts of our hundred million peoples that they have risen so unitedly to the challenge of the hour? The Church has been true to its mission as a vision and a voice. What matter through whose lips her message has found expression!

The Y. M. C. A. has never placed itself over against the Church in the manner in which Dr. Odell would look at it. It has rather always recognized itself as one of the servants of the Church, obeying her voice and realizing her vision. And in the present war it has been the policy of economy as well as good sense that the Church has chosen to act through the most efficient agency in the field. Nowhere has the war program of the Y. M. C. A. met with a more enthusiastic response than from the Christian Church. Numbers of the clergy have volunteered for part or full time service in the red triangle huts. The pulpits of the land have been thrown open to the appeal for financial support. It would have been sheer waste and folly for the Church to have attempted independent action with such an efficient organization ready at hand. The Church has been true to her mission, not to furnish machinery, but to give the vision and the call to service. Other hands will carry on the work.

The words of the Baptist still ring in our ears: "I am the voice." The words of our Master give us our commission: "Ye are my witnesses." Machinery and organization are only by-products. It is the high province of the Church to be a flaming evangel. Other hands may fashion the tools and direct their immediate use in grappling with the problem in hand. It is the sovereign mission of the Church to be a vision and a voice of God, leading men in their high adventure in the realization of the Kingdom of God.

Carlyle once told a man who was financially interested in gold mining that all the gold ever produced by California was not worth one good mealy potato. And yet the potato in Scotland has a history of less than 200 years, says the Edinburgh Dispatch. When Macdonald of Clanranald, in 1743, brought seed potatoes for his tenants in South Ulster they objected to planting them because the potato is not mentioned in the Bible! Somewhat later George Bachop, one of the Ochertyre tenants, when told by his wife that she had potatoes for supper, contemptuously replied: "Tatties! tatties! I never suppit on them a' my days, and winna the night. Gie them to the herd, gie me sowens."

KEEP THE HOME FIRES BURNING

Carl D. Gage, Pastor Franklin Avenue M. E. Church, Cleveland, Ohio

(A Sermon Preached on the Annual Homecoming Day of the Church)

Baptized for the dead, 1 Cor. 15:29.

We are happy this morning to welcome back to the old church home the friends of former days, and in keeping with the sentiment of the hour will invite you to consider this brief phrase: "Baptized for the dead." First, we will ask ourselves, "What did Paul mean by that phrase?" And this is the happy discovery we shall make, he is not thinking of any of those gloomy, morbid customs that we sometimes associate with this verse and this entire passage. But Paul is referring to a custom of the early church that had laid hold of one of the most powerful motives for propaganda that has ever been found. This church at Corinth had been in existence long enough to have a second generation of Christians, and this new generation was watching the passing of the older generation. And when a hero, rich in experience, fell, they used that occasion not for despair but for a great expectancy and some one was baptized for the dead, to take up his work where the fallen had left it. Paul's phrase is but the first century forbear of that very modern phrase, "Keeping the home fires burning."

This is a powerful motive in men's lives. We all long for some one to come after us and take up the burden where we are compelled to lay it down. A rich young man with his record of wild oats was once camping in the Maine woods with a doctor friend of his. This doctor had seen God's verdict against sin written in human tissue and had read in suffering bodies the message that "God is not mocked." One evening they sat about the fire and talked of these things and then the doctor wrapped his blankets about him and went to sleep. By and by he was awakened and there by the glowing fire stood this young man, and with his left arm stretched out to the stars he was saying, "O God! I would give this arm if I could have two healthy children." This was the motive that prompted Joseph to ask that his body be buried not in Egypt, the scene of his conquest, but back in Canaan, that his grave might be not a goal but a starting point. Livingstone by his life-marches put a huge cross on Africa, and by his death revealed a new Calvary and then Mackaye is baptized for the dead Livingstone. Said Frederick William to his son, "If you lose what I have won, I will laugh at you out of my grave." And Napoleon knew the psychology of men's minds as well as the ways of battle, when he addressed his soldiers under the shadow of the pyramids, "Forty centuries are looking down on you!"

And on this day when we gather within the old church, is not this a fitting message for us, that we should look into that past, read again the record of its mighty men and then be baptized for the dead? The words of the poet express this idea:

"As if the past were not a playground, where
The unforgotten mates flit to and fro,

In games, whose dimness makes them doubly
fair,

The world's best minstrelsy when all is said.
As if less lovely were the long ago,
Or friends could lose their dearness, being
dead."

Franklin Avenue Church has its long list of honored dead, whom we must not forget, but whom we must honor by taking up their tasks.

However, I think this text has a wider application than this. Franklin Avenue Church has a service flag, with 45 stars on it. These are the men of the "living sacrifice." They are to be found in nearly every branch of the service. They are on the high seas helping to build that bridge of ships to Pershing. They wear the amphibious uniform of the marine, at home on land or sea. They are to be found handling rifle, machine-gun and cannon. We have furnished doctor, chaplain and officer. I have seen the mettle of these men at Camp Sherman and I know that what is true there is true of them all; we need have no fear but that our men will give a good account of themselves. They count not their lives dear but to serve a struggling world and rid us of a foe that knows no honor and feels no mercy.

And what is our duty to these? Nothing less than this, we must keep the home fires burning. Shall we confess that having given so freely of our young life we can not carry on the work? No, we must fill up the ranks and ever forward. We have given the army a chaplain, some young man must enter the ministry and be baptized for O. C. Jones. We have given the army a surgeon, some one must take up the work of healing and be baptized for Ivan Yoder. There are young women here who must change their minds and their plans, give up cherished careers and become nurses. There is the call for heroic, sacrificial service from all, and he who dodges that call is a slacker, however he may cloak his disobedience.

A Y. M. C. A. secretary was talking with a "Sammie" in khaki somewhere in France the other day. They were standing near a cemetery not far from the Marne, filled with French dead. On each grave was a wooden cross bearing an identification number. And this is what the "Sammie" said to the secretary:

"Listen, here's the way I figger it. I was standin' by one of those graves the other day. I've got his number in this I'll book—see? V673—See that? And I says, 'Well, old scout, I don't know your name, but I've got your number—and I want you to understand sumpin'. It's this: I'm over here to take your place. I've got your number. I'm V673'. An' I meant it, too.

"For I reckon they's about two million Frenchmen has died, and it's going to take about two million of us Americans to turn the trick. I'm takin' the place of V673'."

Said a young man to Wendell Phillips, "If I had lived in your time, I should have been heroic, too." And this man with the battle scars of the contest with slavery, on him pointed out to this young man the signs of vice and wanton revelry and gave answer in these words, "You are living in my time and in God's time and be sure of this, no man could have been heroic then who is not heroic now." And we can add that no man can be heroic over there who is not heroic here. Putting on the khaki will not make a hero of a moral slacker. We do little honor to the brave men who today in trench and on ship-deck fight our battle, if we let their work falter and fail. We must be baptized for these men of the living sacrifice.

This age must learn then the dual lesson of enshrining the memories of such men as these and also of carrying forward their work. We shall fail if we do either one and forget the other. There is something lacking in the advice that we have nothing to do with the past but get a future out of it. There are faces there that we forget at the peril of becoming hard of heart. There are deeds there that we pass over with the risk of losing our own heroism. Pictures are there for life's art gallery, not simply to gaze at but to impart inspiration and also to show very definitely the point where we are to begin.

An old man there was once who having started life as a pack peddler, ended it as a well-to-do merchant. But his store was an old curiosity shop in appearance and had nothing modern about it. Howbeit he loved the store and his humble home in the rear where he could sit and smoke a peaceful pipe at the close of day. There came a day when his son who had taken over the business decreed that there must be a new and modern building and one evening the old man walked for the last time through the aisles and sat for the last time before his cheerful fire. Then there came a day when the new store was opened to the public and with pride the old man surveyed the work of his son. And taking his father by the arm, the son led him through the store with its beautiful show-cases and then into the elevator and up to the top floor, and in the far corner opened a door and there was his father's old room with its familiar furniture and bright open fire with the old chair standing ready to rest his weary body. The son was glad to enshrine the memory of a father in the new enterprise and did his father honor in thus preserving that which was dear to a past generation. But he did his father greater honor in that he was ready to meet the business demands of the new day with new methods. He honored his father as much by the plate glass windows as with the old arm-chair. He was as truly keeping the home fires burning by installing a new ledger as he was by reproducing the old room.

Now this is an age that is direct in its methods. General Pershing is the typical orator of today. When he stood at the tomb of Lafayette and the world was waiting to hear what he

would say, with simple directness, as he placed a wreath on the tomb, he said, "Lafayette, we are here!" And the French were touched to the heart and said, "That is just like America." We have given the world a shirt-sleeve diplomacy that went direct to the point and said that men should not lie to each other even in diplomacy. We are direct in our social customs and stay not long on introductions. Even the architecture of our homes is direct. Our forefathers built porches and when you had passed across the wide porch you entered a great hall, and at the end of the hall was the door that opened into the living room. Now you step without ceremony from the busy street direct into the living room. And an age that is thus characterized by directness needs all the more to guard its shrines and repeat Paul's phrase and be baptized for the dead.

It was a rainy morning and there were few at the church service. As he was going home, the preacher was asked, "Who were at the service?" And his radiant reply was, "All the shining ones." Who are here this morning? You and I are here and all the shining ones. They look down upon us, they expect great things of us. What motive more powerful can we use than this, that we should take up their tasks, "carry on" and "keep the home fires burning?"

KIPLING ON THE WAR.

For all we have and are,
For all our children's fate,
Stand up and meet the war,
The Hun is at the gate.

Our world has passed away,
In wantonness o'erthrown.
There's nothing left today
But steel and fire and stone.

Once more we hear the word
That sickened earth of old;
No law except the sword,
Unsheathed and uncontrolled.

Once more it knits mankind,
Once more the nations go
To meet and break and bind
A crazed and driven foe.

Comfort, content, delight,
The ages' slow-bought gain,
They shrivelled in a night,
Only ourselves remain.

To face the naked days
In silent fortitude,
Through perils and dismays
Renewed and re-renewed.

Though all we knew depart,
The old commandments stand,
In patience keep your heart,
In strength lift up your hand.

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THE WORK OF THE CAMP PASTOR

DR. THOMAS H. SPRAGUE

(Recently Camp Pastor at Camp Greene, Charlotte, N. C.)

In the religious life of the men in our new National Army we may call the Young Men's Christian Association the "first line trench." The "second line trench" is the church back home. While the "communicating trench" is the Camp Pastor.

So wide has been the publicity attached to the work of the Young Men's Christian Association that it needs no more than passing mention in this connection. Its noteworthy work among our soldiers mentally, physically and spiritually has been wonderfully revealed in the camps and cantonments in this country, and in its diversified activities across the seas. It deserves the highest respect and the largest measure of support upon the part of the Christian people everywhere.

With the many agencies at work among the soldiers it is just possible that there may be more or less lack of information concerning the distinctive work of the so-called Camp Pastor. At the outset it should be understood that this phase of work as carried on by the War Commissions of the different denominations in our country should not be looked upon as a sectarian work. This is not the time for sectarianism but rather for the emphasis which is so greatly needed upon the essentials of the faith common to us all.

The work of the Camp Pastor is, however, to endeavor to conserve the denominational, religious and spiritual life of the men in camp who are identified with or express a preference for the denomination with which the individual Camp Pastor is identified. It does not, of course, mean that the pastor confines his activities to work among these men. He is always glad to co-operate with all agencies which have as their motive the uplift and betterment of the men in camp.

At an interdenominational conference of Camp Pastors and other workers among the soldiers held in Atlanta an opportunity was afforded the writer of seeing something of the scope of the work involved and to observe also the lofty motives and splendid spirit being shown in this work. The pastors desire to co-operate in as complete a fashion as possible with the Army Chaplains and with the Young Men's Christian Association. And that their purpose and work is being appreciated is revealed in the use made of them in the services conducted by the chaplains and the association. Chaplain Tiplady, whose volume "The Cross At The Front," has attracted much attention, has recently said: "It is not enough to help the Y. M. C. A. The churches must take the responsibility for their own members. The duty of each religious communion is to provide for the needs of its own men, and it cannot escape the duty merely by helping the Y. M. C. A. or some other organization to care for them. Mothers should rear their own children, not put them out to nurse, if they wish to win their affection and acquire a dominant influence over their lives. The churches cannot deputize others

to look after their soldier boys and still retain their allegiance."

That both the men in camp and their friends at home appreciate the service of the pastor will be seen by means of extracts from letters received. A private from the 30th Infantry writes, "I cannot tell you how glad I was to hear from you and rejoice to know that there is a church in Charlotte that welcomes us camp men. I am attending all the services in the Y. M. C. A. This is to keep me in touch with my Saviour."

Here is a letter from Tennessee in which the writer asks me to look up Lt. ———. "He has been sent to Camp Greene. His family are uneasy about him as they can get no news on account of the camp being in quarantine. It is a great privilege to be able to place our loved ones under the watchful eyes of Christian workers. This young officer lost his father last month. His mother died several years ago. I think he will be very appreciative of your counsel and friendship."

How pleased was the mother of a young man I had baptized. She wrote, "I could not see why he (her son) was sent from Camp McClellan to Camp Greene but our dear Lord knew best. I can not tell you how much it means to me to have him near you. He seems so far away from home but yet he may have to go on the other side, but I know God will take care of him wherever he goes."

The function of the Camp Pastor is truly recognized by the writer of the letter which came from a parsonage. Referring to his son in camp he says "He is a noble son, my Jr., and we all love him dearly, though I fear he has held himself aloof from religious influences. I wish you could meet him and express to him how his parents desire his welfare. He writes often. But this would add the personal touch. Another son is at West Point. It makes a severe drain on our sympathies. We grasp any opportunity to throw religious light upon their paths. And now we turn to the Camp Pastor. If you can help in any way it will comfort us much."

Contact with the men in camp brings many opportunities for service. One day I heard a rap on the door and opening it saw a fine looking young fellow in khaki. I did not recognize him but soon I discovered that he was a young man whom I had last seen and known as a child perhaps seven or eight years of age, when I was pastor of the church to which I ministered in my student days. His mother was a faithful member of my church there. And I remembered that this lad had earnestly desired to be received into the church, but his mother fearing he was too young desired his baptism to be postponed. And it was. As is so often the case he stayed outside of the church. Since then he has been through college, enlisted in July of last year and had been transferred to Camp Greene. Was it the hand of God that led him to the camp when I was working there, that I might do for him then, what

I had wanted to do those 17 years ago? I suggested to him how pleased his mother would be if he could write and tell her that he had been baptized before going overseas for he told me he expected to go soon. He finally consented and later was able to send the cheering message back home to his mother that he had entered into fellowship with the church she loves so well.

Oftentimes the ministry of the Camp Pastor is rendered to those in trouble. One young fellow had been in the guard house for about two months waiting to be tried by court martial for desertion. He wrote, "My mother is worried but she is praying that God will intervene in everything. Sorry to say I have been a backslider and am the 'blacksheep'. But really I don't believe there is any more hope for me in this world or the next." What a blessing it is that I could carry to him a Gospel that can tell him 'there is hope!'

One day I put on the train for his home in Baltimore a boy who had run away from home and enlisted under an assumed name at 14 years of age. How his loved ones rejoiced at his home coming! The pastor wrote "The family are overjoyed. They are full of gratitude."

Laden with books and magazines for nurses and patients we go to the base hospital one afternoon. Of course we do not visit all the patients for there are 1200 or more altogether. But we spend the time in Wards C-2 and C-6. Some of the men we have seen before, but there are new faces also. Some have been there for three months or more; others a few weeks or days. But the face of a friendly visitor brings cheer to all. Here is one bright fellow—Bovay from Syracuse. He is a Catholic but he willingly accepts one of the Testaments I offer him. Perhaps it will prove life and light to him. He tells me he has a brother at Camp Wadsworth and I assure him I will write to one of the Camp Pastors there to look him up. Mitchell, yonder from West Virginia is a husky young Methodist. I saw him on a former visit, and it is good to see improvement in his case. Here is Johnson from Kentucky. I see by the chart he is a Baptist. Poor fellow, he has pneumonia, but a complication has set in and he is in a bad way. I tell him I will write to his mother. What shall I tell her? Just over there is one they have only now carried in on a stretcher. You can see by the twitchings of his face that he is in pain. They have tried to make him comfortable. I don't imagine he is in the mood for talking so I just step over by his side and wish him well.

The Camp Pastor always has a chance to help the Y. M. C. A. in its wonderful work. One night at building 103, about 1100 men have gathered to see the movies. I helped behind the desk serving out paper and envelopes to men wanting to write letters. Yonder is a bright young Italian with a tenor voice that makes one think of a Caruso if he had some training. Just there is an earnest Pole who was worried because he failed to hear from his sister in Schenectady and to whose heart I brought some cheer by writing to a friend who found out for me the probable reason the

sister had failed to write. Here is another soldier of his country who has signed the War Roll—"I pledge my allegiance to the Lord Jesus Christ as my Saviour and King and by God's help will fight his battles for the victory of his Kingdom." And now he is asking for one of the cards that his friend who is with him may also sign. Another sincere young fellow wants to enroll for one of the Bible classes. And so they come and go. Oh that all of their lives might be touched by the Spirit Divine!

In this personal contact with the men within the camp: through effort also to tie them up with churches in the vicinity of the camp; by seeking to render special service to those men whose friends have solicited our interest; in every possible way by means of which the interests of the men may best be served, the Camp Pastor endeavors to be to the men in camp what the genuine pastor is to these same men when they are at home.

As the Religious Director of the Y. M. C. A. at Camp Greene has said, "The Camp Pastors have been able to do a specific task for certain groups of soldiers that no other organization can do and in my judgment the money spent in their support brings as great returns as any other investment the churches may make. Personally I favor the Camp Pastor as he represents the Church in a peculiar way that will strengthen them among the soldiers."

Men hold various opinions as to how the Bible was inspired; but upon the fact that the Book inspires men and women to pure, righteous and holy living, there is one opinion only.—Anon.

* * *

An artist makes himself an artist by painting, a musician makes himself a musician by playing, an athlete makes himself an athlete by running or rowing or wrestling, a merchant makes himself a merchant by buying and selling, and so a professing Christian makes himself a real Christian only by doing Christlike things.—Charles E. Jefferson.

* * *

If you want your people spiritually blessed, send for John Steffan, care Moody Bible Institute, Chicago. He was condemned to death, then committed to life imprisonment and then pardoned. He has open dates from August 8th to September 5th, and will come for his expenses and entertainment. But you will want to add something towards his school expenses. He is fitting himself for a prison evangelist. Business men and others who come in contact with him say of him, "This man is the power of God." He thanks the Expositor for putting him in touch, when he was released from prison, with the Mr. Baldwin who sent him to Moody Institute. He has a wonderful story and can reach prisoners in your jails, or Roumanians. He calls himself "the man plucked out of hell."

* * *

EVERY ROOM FULL.

The most beautiful picture is useless to blind eyes; the most helpful sermon is useless to occupied souls.

"THE MEANING OF OUR FLAG."

Christian F. Reisner, Grace Methodist Episcopal Church, N. Y. City.

The first flag to land in this country was that brought by Columbus, who touched soil with the Spanish flag on San Salvador in 1492. Great Britain landed on the coast of Newfoundland in 1497. France established her flag here in 1534 and Holland in 1606. The first flag carried by an American force was that at Concord. It was the figure of an arm grasping a sword while three cannon balls were marked nearby. A scroll was inscribed "Conquer or Die." George Washington carried a flag January 2, 1776, with the St. Andrew and St. George crosses in the corner and stripes like ours on the rest of the flag. No country had a national flag until in recent years. Italy adopted one in 1848, Japan in 1859, Germany 1871, China 1872. Other countries have the insignia of some individual or the banner of some saint. Our present flag was authorized June 14, 1777. Robert Morris, George Washington and Col. Ross visited Betsy Ross and described the flag to her. She suggested that instead of a six pointed they should make a five pointed flag, because it could be cut with one clip of the scissors. First there were 13 stars and 13 stripes. In 1795, after Kentucky and Vermont had come in, there were 15 stripes and 15 stars. This continued until after the war of 1812. In 1816, December, Congressman Wendover of New York, introduced a bill stipulating that the original 13 colonies should be marked by the stripes and that a star should be added every time a new state was taken into the Union. It was adopted in 1817, and the first flag that was made that way was used in a July 4th celebration. Washington says that the stars speak of heaven, the red of our mother country and the white shows that we are separated from them. Chas. Sumner says that the white speaks of purity, the red of valor, the blue of justice.

The first flag to be floated in the breeze was unfurled at Ft. Stanwix, near Rome, N. Y., August 3, 1777. The day before, the Fort residents heard that it had been adopted and received a description of it. The flag was made out of a soldier's white shirt, a woman's red petticoat, and a blue army cloak.

Francis Scott Key was a prisoner on a British frigate while that fleet was attacking Ft. McHenry. He saw the star spangled banner floating in the glare of the night bombardment, and in the light of the morning he discovered that it still flung victoriously. He then started writing the poem, and finished it after the victory of the Fort a little later. That flag is owned by Edward Appleton in Yonkers. The stripes are three inches wide and the stars three inches in diameter. The flag itself is thirty feet by 40 feet.

The captain of a new ship was given a flag in 1831, to put on the mast. In the exuberance of his joy he called the new flag, "Old Glory." Soon afterwards the captain rescued another ship which had been taken by pirates and released the crew. He continued to give

himself to the service of others. During the Civil War he lived at Nashville and was compelled to sew the flag up in his bed clothes so as to keep the Confederates from getting it and destroying it. When the Union forces again came into the city, he brought out his flag and it was flung, with a new cry of "Old Glory," to the wind.

Elmer E. Ellsworth, a young lawyer of New York, went to Chicago, and because stirred by a military purpose, organized the Zouaves. He accompanied Lincoln to New York to organize the Zouaves here, which company still exists. He was ordered to take them to Alexandria. Going into the town he saw a Confederate flag on the top of the Marshall house. With four helpers he rushed to the top, tore the flag down, but was shot dead as he came down the stairs by the proprietor. His uniform and flag are kept at the Capitol building in Albany as a reminder of his courage.

During the war of 1812, an honest old citizen named Samuel Wilson, in Troy, was made inspector by the United States Government. He marked all goods that were passed "U. S." The workmen, not understanding this stood for United States, thought it referred to him who was lovingly and trustingly called "Uncle Sam," so the term "Uncle Sam" originated. In other words, a man, because he had a high sterling and lovable character, was able to give new meaning to the letters United States.

CONSULTING THE DOG.

A very small boy was trying to lead a big St. Bernard up the road. "Where are you going to take that dog, my little man?" inquired a passer-by.

"I—I'm going to see where—where he wants to go, first," was the breathless reply.

Evidence.

Crusoe saw the footprint.

"It can't be a soldier or some one would have knitted him socks," he cried.—New York Sun.

CHURCH BUILDING CAMPAIGNS IN WARTIME.

(Continued from page 803)

this very section many berries were left to waste on the vines because it did not pay to pick them. This paragraph is given as a concrete explanation to show why methods for raising money in church work is changing, and why givers are raising funds by giving directly. Moreover the so-called drive is popular in many sections. Coupling it with the patriotic plan of investing in government securities, the W. S. S. being the best for church work, and waiting a few years will not only be patriotic and profitable and return possibly three-fold in a few years to the churches, but will help to furnish employment to thousands of workmen when they will need it after the war. The churches of America wherever possible should go into the plan of paying all debts, getting all the building funds they will need for the next ten years, invest this billion or more of dollars in W. S. S. and government bonds to use when labor will need employment after the war.

From Addresses of John G. Wooley

Religion and Politics

(From address in Chicago, "A Lion Hunter," 1900.)

This Republic is a Democracy on honor, where everybody has to trust everybody and where, therefore, **eternal honor is the price of safety.** As nearly as material forms can illustrate it we stand like the spokes of a wheel, wide apart at the periphery of conduct where we take the weight; all together in the hub of duty where we take the power. This unity in variety, this bondage in liberty, this broad narrowness, this narrow breadth is the weakness in which social power is perfected. It is what gives speed, symmetry and flexibility to any nation. And so, American civilization will cover its mighty course more swiftly, and more safely also, by the very width of our divergencies, provided only that the members **center true.**

* * *

"Aye, there's the rub!"

There, we touch the quick of the great, sore fact in American politics. We do not center true. This country is working loose in the hub. The fellows of party are strong enough. The spokes of individual character are good stuff, well doweled at the rim of the national life; but the inner ends are afloat. A man has to pull out of his religion to be solid in politics. And it seems to us Prohibitionists that the one plain remedy suggested by that symptom is, to cut the tire trade, take out of it the one legitimated crime against the spirit of society, and shrink the whole cycle back upon its own true self, until the chuck of common honesty shall sound again always and everywhere along the King's Highway.

"Necessary Evils."

(From Address in Cincinnati in 1902.)

God's plainest question to his people in these days is, why stand ye here, all the **election day** idle? * * *

"Jesus Christ has overcome the world." Do you hear that, you discouraged Prohibitionist? Do you hear that, you dawdling, consequential, platitudinous minister? Do you hear that, you Republican Christians, who say that actual righteousness is absurd, in the present state of society? Do you hear that, you Christian Democrats who say that the world has to be a hell-of-a-place "as it was in the beginning is now and ever shall be, world without end. Amen." Jesus Christ **has** overcome this world. This is the defeat that overcometh his people, even their lack of faith in him and truth to him; and the man who talks to you about there being such a thing, temporarily or finally, as a **necessary evil**, such as a distillery, a brewery, a saloon, a dirty politician to represent a decent constituency, a whisky party for a church to express itself with, talks nonsense, or forgets himself, or else he lies. There is no such thing as a necessary evil, or else there never was as unnecessary thing under the sun, as the life and death and sacrifice of Jesus Christ.

For this very purpose the Son of God was manifested, that he might destroy the works of the devil—not disparage them, not discourage them, not make faces at them, not call them

bad names, not pass big resolutions at them, not tax them at a high figure, not oppose them so far as possible without risking a panic or helping the Democrats. "D-e-s-t-r-o-y the works of the devil."

Now the saloon is the devil's principal "works" throughout Christendom. It is his principal fortress. It is garrisoned by greed, ignorance, darkness and brutism, but it stands on conquered territory, if the word of truth can be trusted, and it can be invested and captured.

* * *

Prohibition With the People Behind It.

(From Address at National Anti-Saloon League Convention, 1911.)

Today I think this is the lay of the land: The Woman's Christian Temperance Union is Prohibition with 300,000 noble women behind it. The National Reform Bureau is Prohibition with a great scholar, statistician and gatherer of world news, and 25,000 helpers behind it. The Catholic Total Abstinence Society is Prohibition with half a million Catholics behind it. The American Anti-Saloon League is Prohibition with the **people** behind it, and in this land of democracy and liberty the people can rule, ought to rule and are going to rule.

Political Sanctification.

(From an address to the Rock River Methodist Conference, 1896.)

If you would grasp the elementary, vital, ultimate meaning of citizenship, you have only to imagine this nation to be a man, magnified, bigger, but no more complex than yourself. The righteousness that exalteth a nation is identical with that which regenerates a man. If you get that point of view it will greatly clarify and simplify your party politics. For then to pass judgment upon any governmental action or policy, you have simply to try it upon yourself, as a working model. Anything that would be wrong for you cannot be right for the state. What would be dishonest for you cannot be honorable for the state. Whatever would be contemptible in you as a private individual is as contemptible in a candidate or a party. And, of course, the converse of this is true, and this illustrates the iniquity and peril of the license system, educationally; for if it be wise for the state—the collective man—to compromise its virtue for money, to avoid trouble, there can be no valid argument against like conduct for yourself, in similar circumstances. That is to say that, if it be right for a government to discourage indecent proposals by "marking up" its scruples in dollars and cents, it is right for an individual to do the like. This is a tremendous lesson. Do not ever forget it, my young fellow citizens, and when you hear some complacent Pharisee telling how well High License "works," shut his flabby mouth by answering in three words, "So does prostitution." To license wrong is sin per se—that is, sin, per God Almighty.

* * *

You have often heard it charged against me that I am a malingering of the church. It is
(Continued on page 824)

METHODS OF CHURCH WORK

E. A. KING

Let us begin our monthly editorial by quoting something we heard recently at a convention. It may help us over the summer.

"A pound of ideals is worth a ton of idea. A pound of inspiration is worth a ton of information."

You may not believe this at first but after carefully thinking it over you may see some value in it. Machinery is necessary, this methods department is full of ideas, but it needs initiative, inspiration to make them worth anything to you. What the church needs today is a great spiritual awakening.

We have recently attended two conferences where enough plans for properly running the church were explained to perfect every church in the world. One of the speakers displayed a table full of literature covering every phase of church management, but not half the people present cared enough to take the literature! It is easy to drift along in the same old way but the church must get over this lethargy pretty soon and the people to lead our churches out of it into the new life are such men as read these words.

This department is helpful to thousands of ministers and we are glad of it, but we want you to use it still more and tell us about your results. You can have no idea how helpful it is to have samples of all your printed matter and letters telling us about various phases of your work. Send us as much of it as you can.

Each month finds more of our ministers engaged in some kind of war work. It is certainly fascinating. Working with so many young men is a wonderful opportunity. The writer has been doing a little of it near home himself and it surely is a thrilling experience to talk with groups of 500 and 1000 youths and drive home some much needed truth! It is no wonder that our brethren are anxious to go into service.

On the other hand we who remain at home and "stay by the stuff" need not feel that we are out of it altogether. There is a great need of war work at home. Our communities need us. There are plenty of things to do though some of them seem prosy. The first year of the war England gave up much of her regular social service work to help directly in so-called war work. Later it was found out that the best war service for many was to remain at their regular tasks and help to hold the social fabric stable and normal. The best efficiency came that way. We must not let the churches slump during the present crisis and that means that many of us will have to remain with the church and do our work behind the lines. It is patriotic to do so if we keep fully alive to the situation

and seek to help everywhere for the common good.

The editor wishes to make a request: Will you not send us a bundle of your church calendars? Tell us about your service flag dedications. Are you sending letters, books, etc., to the soldiers? How do you keep in touch with soldiers and sailors? What are you doing for your boys and girls at home? What are you going to do this summer in the way of evening services? Are you using moving pictures? **Send everything to Rev. E. A. King, 73 South 15th Street, San Jose, California.**

A SUMMER CHURCH.

The church at Lynderboro, New Hampshire, does its work in the summertime only. It is interesting to know of one church that begins its operations about the time most churches slump. Vacation there is known as "the usual winter intermission." Rev. Robert Lathe is pastor.

UNIFIED SERVICE FOR JULY AND AUGUST.

"The Advisory Board has voted to have our morning worship and study hour combined for the months of July and August. Both worship and study will be included between 10:30 and 12:00 o'clock. This will mean not a minute lost and all visiting must be postponed till the end. The pastor and heads of departments of the school are to work out the order of exercises.

"Schedule as follows: 10:30 Prelude, Doxology, Invocation and Lord's Prayer, Gloria, Responsive Reading, Hymn, Scripture, Music, Offering Music, Announcements. 10:55—Story Sermon. 11:15—Hymn, Kindergarten and Primary leaving during first stanza, Junior and Intermediate during second and Senior and Adult during third. Heads of departments will have part on platform."

The above paragraphs are taken from the calendar of the Temple Baptist Church, Minneapolis, June 17, 1917. We have been saving the announcement for this month's issue because we think it a good plan for many churches.

MAKING YOUR DEMOCRACY SAFE. In Daily Vacation Bible Schools.

For over two months in summer, school supervision is withdrawn from 20,000,000 children. For many of these the vacation is a happy time, but for more it is a time of demoralization and danger. This is especially true in fifty of the largest cities in the country. Street life is apt to foster lawlessness in children in town or city. Is democracy safe if its children are neglected and their morale impaired during vacation? Church buildings

accessible to these children should be equipped as daily welfare centers.

Further, religious training is not allowed in our public schools, consequently the duty of providing for it rests on the church. In what measure is it fulfilling its duty? Of the population between three and eighteen years of age, at least 10,000,000 are not enrolled in any Sunday School. Is democracy safe without the Bible and the knowledge of God? The summer vacation is the greatest opportunity of the year for churches to supply this vital need in Daily Vacation Bible Schools.

It promotes the community use of church buildings in cities and rural districts for child welfare on broad, non-sectarian lines, especially when public schools are closed in summer. Hence Daily Vacation Bible Schools do not overlap the field of the National Playground Association. 178,000 Protestant Church buildings in the United States represent an investment valued at \$935,000,000 exempt from taxation. To fail to use them for community welfare is a serious form of economic waste.

Since the Daily Vacation Bible School movement was started in New York in 1901, using five church buildings, it has grown until in 1917 there were 402 schools, in 98 centers, employing 3,368 teachers with an attendance of children of 63,543.

In times of peace the results were most worth while, but in time of war they may be made doubly so.

1. To take children off the streets for four or six weeks in summer is worth while. Their lives are safer, their habits are better, and their parents are more free from anxiety.

2. To keep their hands busy, to eliminate quarrels in their games, to instill patriotism is worth while—it improves their morals.

3. To teach as many Bible lessons in six weeks as a Sunday School could in seven months is worth while. For many children a Daily Vacation Bible School is the only opportunity for such knowledge.

Why not have a Vacation Bible School in your church this year?

For further information write to Rev. Robert G. Boville, Director of the International Association of Daily Vacation Bible Schools, 90 Bible House, New York City.

TWO SPLENDID BOOKS FOR SUNDAY NIGHT REVIEW.

We wish to commend most heartily Coningsby Dawson's latest book, "The Glory of the Trenches" for public review some Sunday night in July.

It is quite a small book of 141 pages and is hopeful and inspiring. He wrote it on his home leave after being in hospital for some weeks. His description of life as a patient in the hospital is beautifully written. Lieutenant Dawson has found himself a transformed man in the trenches and his book is an interpretation of the war's experiences. There are some paragraphs in the book of great and lasting value.

The book is published by John Lane Co., New York, (\$1.00). In connection with it W. J.

Dawson's "The Father of a Soldier" could be used. It is a comforting volume for parents of soldiers. If you advertise your book reviews you will have plenty of auditors.

HOW ONE CHURCH KEEPS IN TOUCH WITH ITS SOLDIER AND SAILOR BOYS.

We have just received a letter from Rev. Fred D. Stone, pastor of the First M. E. Church, Elgin, Illinois, in which he says:

"We asked the people to pledge to write letters to the boys in service and then gave those doing so this paper to use. It succeeded very well here."

The paper referred to is a large sheet of white letter paper bearing the name of the church and pastor and on the left hand edge it carried the names and addresses of 61 men constituting the "Honor Roll" of the church. The people were asked to correspond with these men and use this church stationery.

This plan not only helps the people to write to the boys but it informs the boys as to the whereabouts of each other.

URGE THE BOYS TO HELP: HELP YOURSELF!

The President of the United States has recently said: "I sincerely hope that the young men of the country, of 18 years of age and over, not now permanently employed, and especially the boys of our high-schools, will enter heartily into this work and join the Boys' Working Reserve in order that they may have the privilege, for such I believe it to be, of spending their spare time in productive enterprises which will certainly aid the Nation to win the war by increasing the means of providing for the forces at the front and for the maintenance of those whose services are so much needed at home."

The Secretary of Labor (Washington, D. C.) has appealed to us ministers, especially those who live in agricultural sections, to bring to the attention of our church members the great need of the boys who are already on farms remaining there where their knowledge of agriculture can be of more service to their country than their employment in other pursuits; second, by encouraging city boys who are physically fit to work on farms during their vacation period as patriotic duty; third, by assuring the parents that Federal State Directors have been urged to use every effort to safeguard the physical and moral welfare of the boys by seeking the cooperation of churches and all constructive agencies in the inspection and supervision of farms and the arrangement of leisure-time activities for the boys; and fourth, we are urged to offer our own services to the Federal State Director or the County Director in our community for this important undertaking.

In the communication a splendid tribute is paid to the churches throughout the country for the notable service rendered in this war. William E. Hall is the National Director of the United States Boys' Working Reserve, Department of Labor, Washington, D. C.

A DEDICATION SERVICE WHEN A NEW STAR IS ADDED TO THE SERVICE FLAG.

Rev. Albert Donnell, Jewett City, Ct.

Minister—Having once dedicated this flag, why do we today engage in this special service of dedication?

Answer—Because it is our wish to give equal honor to each one who enters the enlisted service of our country in any of the departments of that service, we dedicate their stars, as the star appear on our service flag.

Naming of the stars.

Minister—What is our dedication of this star?

Answer—To the glory of God, with the pledge that we will ever keep in memory him whom the star represents, and the prayer that, after rendering loyal service, he may return in safety to those who love him, we dedicate this star.

Prayer of dedication.

Hymn: God Keep and Guide Our Men. Tune America.

FOR YOUR PATRIOTIC SERVICE.

There is a new song called "The New National Song for the Churches" written by Clara Edicott Sears with music by John H. Densmore. It is published by C. W. Thompson & Co., 2 B Park St., Boston (5c per copy). Send 10 cents for sample of words and music.

THE MINISTER AT HOME IN WAR TIME.

Richard Wright.

My war work is helping to do that without which the work of the boys in France could not long go on; it is in part gearing up the community machine; putting our shoulder to the wheel at every rise of the hill; applying the axle grease carefully, first scrutinizing this to see that it is grease and not grit; backing the administration for all we are worth; and whacking the local end of it privately when it needs the slipper; encouraging the discouraged; relieving the needy; administering an iron tonic to the faint-hearted; holding up ideals for all without which victory cannot be ours; teaching a patriotism that serves our country as willingly as the soldier dies for it; preaching the salvation of our Lord Jesus and the righteousness of the living God that makes the fulfillment of governmental contracts as, or more, honorable than the acceptance of them.

These few things well done or attempted, and the boosting of Red Triangle and Red Cross War Drives; the upholding of Food Conservation; the encouraging of the enrollment of Public Service Labor Reserves, together with an energetic push to National Prohibition; an extra squeeze on the brake of the National War Chariot's patriotic (?) desecration of the Lord's Day; added to the preparation of sermons, the calling upon the sick and the dying, the running of a church and parochial visitation, and a few other odd jobs, have tended to keep my hands out of that which Satan provides for the idle, and to add the spice of joy to the biggest, least understood, and most easily ignored task under heaven—the minister's.

—Hartford Seminary Foundation Bulletin.

SEND FOR THIS.

The National Committee on The Churches and the Moral Aims of the War has issued three important booklets. No. 1. "The Moral Aims of the War." No. 2. "A League of Nations." No. 3. "The Moral Value of a League of Nations." Send to 70 5th Ave., New York, (Enclose postage.)

A BRIGHT CARTOON.

The editor of "The Assistant Pastor," a paper published by the Christian Church of Bethany, Mo., is a bright person. The little paper is only four pages big but it bubbles over with bright ideas.

The following cartoon is one of the latest. He would probably not care if you used it yourself. You can secure this cut from The Expositor for 75 cents.



Watching the Crowds Go By to the Christian Sunday S

START A CLASS IN CHRISTIANIZING COMMUNITY LIFE.

We have been teaching a class of college students at one of our nearby institutions of learning using Ward and Edward's book "Christianizing Community Life" (Associated Press, New York, 60c) as a text book. It is a most excellent setting forth of the Christian principles that need to be applied to every community. It is an interesting book, arranged in short chapters for daily study. It is so well calculated to meet the needs of group study in churches that we have introduced it as the outline of a series of Wednesday evening meetings.

It is generally agreed that our church members need very much to be informed on the great social problems of the day and to come to understand how the gospel of Jesus can be translated into daily living.

The little hand-book is based upon "The Social Principles of Jesus" by Rauschenbusch, but it is sufficiently complete in itself to be used independently. The subjects for study are:

- I. "The World Wide Community Task."
- II. "The Family at the Center."
- III. "The Child in the Midst."
- IV. "Training for Full Efficiency."
- V. "Restoring the Weak."
- VI. "Protecting the Worker."
- VII. "Industrial Democracy."
- VIII. "Establishing Equal Justice."
- IX. "Good Government."
- X. "Overthrowing the Common Enemies"
- XI. "Making the Church Christian."
- XII. "The Commonwealth of God."

There is no more important thing a pastor can do than to introduce such an outline of study for his people. Even if there is only one book used, and that in the leader's hand, it is worth doing. All the way through the scripture is used and applied so that one may see clearly that the study is really one in applied Christianity.

LAYMAN'S IDEA OF A MINISTER'S JOB.

The following remark made by a layman of a new minister in Lansing, Michigan, is from a letter written by Dr. E. W. Bishop, recently of Porter Church, Brockton, Mass. It gives a pretty good idea of the real responsible position of a modern minister at the head of a modern church.

"When I hire a superintendent in my factory I give him charge of the works. He is supposed to be an expert in his line and to be able to see what should be done. It's his business to go and do it. I don't care what methods he uses. That is up to him. I don't care about the details. All I want is for him to make good."

THE WHY AND HOW OF SUNDAY SCHOOL PICNICS.

Rev. E. B. Allen, D. D. of Toledo, Ohio writes of Sunday School Picnics in "The Pilgrim Teacher."

We never had a picnic which was not the result of long, hard work, and a dozen men and women every year do the most of it. One of the best ways to lighten the work is to call for criticisms and suggestions immediately after your picnic is held. These become a big asset for next year's planning. Our picnic is a much a part of our school program as Easter or Christmas exercises.

We hold it in the early fall on a Saturday just before or just after school opens. It thus serves as an opening rally for the year's work. We reward those who have been present for nine Sundays of the summer quarter, by allowing them special privileges in the egg hunt. They wear big figure 9's given out by the department superintendent, and no athlete ever wore more proudly the sweater which bore the initial of his college upon it!

Everybody gathers at the church on the appointed day. Baskets are checked and loaded on big trucks. We sit by departments as on Sunday. We sing, give class yells, and listen to final announcements. Exactly at ten, a line of street cars is ready, each with a banner on either side bearing our name. The band is in the first car. We march out by departments, following the department flags, Primaries at the front. We pay the fare for beginners and Primaries only. The Safety Committee looks after young and old. The cars go through the principal city streets, while we sing and throw confetti, and then four miles to a big park by the river. The entire city takes notice of the Sunday School and talks about it!

The first thing on the program is the egg hunt. One year we had real eggs (boiled hard), but now we have wooden eggs, colored red, and

use them year by year. There are obvious reasons! Each department hunts for eggs hidden in a different section of the park, and he who gathers most receives a prize. If you wear a figure 9 you may hunt for the golden egg, for finding which a five dollar gold piece is sometimes given.

After dinner the games begin. Paper balloons are sent up. In one race ten boys take off their shoes and stockings, toss them in a barrel, run one hundred yards to a line, then back again to see who can find and get his own shoes and stockings on first.

Girls carry beans (some girls do) on a knife. Children roll hoops to the big tree and back. Young women compete in nail-driving contests and pound their thumbs. Young men thread needles, prick their thumbs and sew on buttons. There are one-legged, two-legged and three-legged races! There is a cracker-eating contest, and the winner gets a tiny bottle of paregoric. My, how we laugh! There are obstacle races, ball-throwing and wood-sawing contests, bean-bag races, blind man's buff, and hat-trimming contests.

And time fails me to tell of the tug of war, three ladies for every two men, and the men couldn't budge 'em; 'cause why—the girls tied their end of the rope to a tree! But the men surely did pull some! Then there was the ball game. Such "rooting" never was known before! We closed with a chariot race. The pastor was placed in a little express cart drawn by the young women. The superintendent was placed in a cart drawn by the young men. Who won? That's a correct guess!

Does it pay? Yes, many times over. In renewed youth, in larger health, in closer friendship, in esprit de corps for the school, in comradeship among pupils, parents, teachers, superintendent, pastor, it is worth all it costs. The officers of church and school have a rare chance to get closer to the children. Clerical coats and formal stiffness are relegated to the rear. A well-regulated picnic is one of the best means for promoting the efficiency of pastor and teachers. The Sunday after the picnic there is always an unusually large attendance and a fine spirit. References to the picnic are natural, and the wise teacher gets a surer grip on his class at the very beginning of the year. Try a school picnic. If you can't do that, try one department, or a group of classes—or a single class! Start it and it will grow and bear fruit, sometimes forty, sometimes sixty, sometimes hundredfold!

HAVE A FLORAL SOCIETY.

"The Christian Messenger," the weekly church bulletin of the First Christian Church of San Jose, one of the brightest that comes to our table, carries the following item in a recent issue:

"An all-day meeting of the Floral Society will be held at the church next Monday, the 18th. This is an annual affair with this society. It is for the purpose of cleaning and renewing the vases, stands, pots and decorative ware. Bring your lunch and remain for the day."



U. S. SERVICE FLAG or THE FLAG OF HONOR

Size	Cotton Each	"Excel" Each	Wool Each	Silk Each
8x12"	\$.20	\$.40	\$.55	\$.75
12x18"	.25	.60	.75	1.25
16x24"	.35	.90	1.05	2.00

Prices include 1 to 6 stars sewed on.

2x3'	\$1.00	\$2.00	\$2.50	\$5.25
2½x4'	1.20	2.25	3.40	6.75
3x5'	2.00	3.00	4.30	9.00
4x6'	2.50	4.00	6.00	15.00
5x8'	3.50	5.65	9.50	25.50
6x10'	4.65	7.50	13.25	
8x12'	6.25	11.25	20.25	

Prices include 1 to 24 stars sewed on.

Additional stars sewed on 10c each, Net.

Extra loose stars 5c per pair, Net.

A re-handling charge of 25c per Flag will be made when Service Flags are returned to have extra stars sewed on, in addition to the cost of the stars at 10c each Net.

Service Flags of any desired material or size quoted on request.

Flags and Flag Pole Price List mailed on request.

Victory Flag Manufacturing Company

Peoples Gas Building

Chicago, Illinois



FREE

Without expense to you, you may secure handsome U. S. Flags for your home or schoolroom, absolutely free and without effort.

Upon application, we will send you 50 highly polished enamelled metal U. S. Flags, or Flag Bows, for which your pupils will find ready sale at ten cents each.

On receipt from you of the proceeds of \$5.00 we will at once forward you, charges prepaid, either:

1 only 5x8 All Sewed Cotton U. S. Flag, with embroidered stars

OR

1 only 32x48-inch Printed U. S. Silk Flag

OR

1 only 16x24-inch Silk U. S. Service Flag mounted on spearhead staff with cord and tassels, and fringed.

Write us, advising whether you prefer U. S. Flags, or Flag Bows, and we will at once forward you fifty, postpaid.

Price List on Flags mailed on request.

VICTORY FLAG MFG. CO.

Peoples Gas Building

134 So. Michigan Ave., Chicago

We have never heard of such a society before, but can easily see what a blessing it would be in any church. Why not start such an organization this month?

THE CHURCH VACATION SCHOOL.

Many of our readers will want to have a vacation Bible School this summer. You may find great help in a book by Harriett Chapell, Ph. D., entitled "The Church Vacation School." It is published by Fleming H. Revell Co., New York; 75 cents. It contains eleven chapters and covers the whole plan very thoroughly.

GETTING AT THE HEART OF THINGS.

On February 15, 1918, Rev. G. M. Calhoun, pastor of a church at Stevens Point, Wisconsin, sent out a letter to a large number of men in the town asking them to answer frankly ten questions. The general theme was, "Why Do Not Stevens Point Men Attend Church?"

Mr. Calhoun has sent us a copy of one of the printed letters that was returned to him by a man who answered every one of the questions. Such answers were used by the pastor on the 3d and 10th of March in his addresses on "The Church and Men." Here is the list of questions and answers:

1. Do you think the church has rendered service to the world? Yes.

2. Do you consider the church a community asset? The most valuable of all its assets.

3. Do you feel the church has made any contribution to your life? Yes.

4. What is the most serious mistake the church is making? Depending on something else in building Christ's kingdom than the Holy Spirit filling the hearts and lives of its members.

5. What kind of preaching would grip and help men? A whole Gospel—Man a sinner, lost; Christ crucified, God's only remedy for sin; a "topless heaven to be saved to, and a bottomless hell to be saved from."

6. To what important tasks should the church give its best efforts? To win people, old and young, to Christ; and to build its members unto holiness. A holy church is a working, attractive and willing church.

7. What would make the church more interesting to men? To see the men clean in body and spirit; and showing an interest in the salvation of others.

8. If the church is really a valuable institution why do not men feel a greater responsibility in promoting its welfare? They fail to catch the Christ vision of the world's need, and that the church only can meet that need. "Light is come into the world, and men loved darkness rather than light, because their deeds were evil."

9. What type of men as ministers does the church need? Men of courage who can face the Devil and hit him between the eyes.

10. What, in your opinion, would most enhance the growth, influence and attractiveness

of the church with men? All of its members out for Christ. All found in all its services. All always praying and working.

A CLUSTER OF SQUIBS FOR YOUR CALENDAR.

The church calendar can be made a means of grace to hundreds of people by using it to convey information and inspiration. Hundreds and perhaps thousands of people keep in touch with the progress of the kingdom only in this way. The following squibs may help you to keep your calendar bright and fresh:

Stick To It.

- Plan for more than you can do,
Then do it.
- Bite off more than you can chew,
Then chew it.

Hitch your wagon to a star,
Keep your seat, and there you are.

—Seattle Post-Intelligencer.

Progress of Prohibition.

Eighty-eight per cent of the territory of the United States has been voted dry.

Sixty-one and thirty-six hundreds per cent of the population of the United States has adopted prohibition.

Out of 3,012 counties in the United States, 2,374 are now dry.

Twenty-seven states have adopted state-wide prohibition.

Only nine more states are needed to be won to finish the job, for it is safe to count on every prohibition state ratifying the amendment. In the nine driest states of those remaining wet, there are fewer than 4,000 saloons.

The last Congress made the District of Columbia dry and established prohibition in Alaska. At the last general election Porto Rico adopted prohibition.

This same Congress also passed a law prohibiting the shipment of liquor in interstate commerce into any dry state, and in addition passed a law barring from the United States mails all newspaper and other liquor advertisements in states where such advertisements are forbidden.

Which For You?

Which position, please, do you occupy in your Sunday School class?

Are you—

- An Attender, or an Absenter?
- A Pillar or a Sleeper?
- A Wing or a Weight?
- A Power or a Problem?
- A Promoter or a Provoker?
- A Giver or a Getter?
- A Goer or a Gadder?
- A Booster or a Bucker?
- A Supporter or a Sponger?
- A Soldier or a Sulker?
- A Server or a Sorehead?
- A Worker or a Worry?
- A Friend or a Fault-Finder?
- A Helper or a Hinderer?

There with the goods, or off with an excuse?

Does your teacher count on you, or count without you?

Enlist in an effort to make your class and

our school 100 per cent efficient.—The Motor.

The church is either necessary or unnecessary. If necessary, then every member is in duty bound to support it. If unnecessary, it should be put out of existence. Are you willing to assume the responsibility of no church in your community?

Money.

But for money and the need of it, there would not be half the friendship in the world. It is powerful for good when divinely used. Give it plenty of air, and it is sweet as the hawthorn; shut it up, and it cankers and breeds worms.

Like all the best gifts of God, like the air and the water, it must have motion and change and shakings asunder; like the earth itself, like the heart and mind of man, it must be broken and turned, not heaped together and neglected.

It is an angel of mercy, whose wings are full of balm and dews and refreshings; but when you lay hold of him, pluck his pinions, pen him in a yard, you fall down and worship him—then, with the blessed vengeance of his Master, he deals plague and confusion and terror to stay the idolatry.

If I misuse, or waste, or hoard the divine thing, I pray my Master to see to it, my God to punish me. Any fire rather than be given over to the mean idol.—George MacDonald.

A Hive of Be's.

Be a soul-winner for our next Communion. Be regular in church attendance. Be a friend to the strangers at our services. Be cheerful. Be a prayerful hearer of the Word. Be a daily reader of your Bible. Be kind in your comments. Be a booster for your church wherever you go. Be a sample of the kind of goods our Master wants the church to produce. Be a systematic giver to the church. Be enthusiastic. Be watchful. Be prayerful. Be filled with the Spirit. Such a hive of Be's will furnish the honey of a satisfactory, victorious Christian life.—From Fort Washington Presbyterian Church, New York City.

HOW TO PAY FOR A PIANO.

The Centella Methodist Church of San Jose has recently purchased a piano and are paying for it on the installment plan. The following item with chart appears in a recent calendar. Just the fact of keeping the diagram before the people helps to get the money.

5	5	5	5	5	5	5	5	5	5
5	5	5	5	5	5	5	5	5	5
5	5	5	5	5					

Cost of piano	-	-	-	\$395.00
Subscription to date	-	-	-	125.00

WAR TIME LEAGUE OF INTERCESSION.

There are many thousands of people who are prevented from rendering active service to help win the war or do anything else. They can pray, however, and they believe in prayer.

There are many others who work and also pray. The Congregationalist and Advance, Boston, conducts a "League of Intercession," and prints a column a week about it. We believe this is a good thing to encourage and no matter what your "denomination" promote the plan in your church. The pledge is as follows:

I promise to try to take daily not less than two minutes for earnest, thoughtful prayer in behalf of some or all of the following specified ends, as well as any other objects that may properly be linked with these:

1. That God's will may be done in and through this war.
2. That if it be his will victory may come to the United States and its Allies.
3. That the bodies of those dear to us may be preserved on land and sea and in the air, and that their souls may be kept pure amid the special perils of their calling.
4. That all who labor for the moral welfare of soldiers and sailors may be helped and blessed in their ministrations.
5. That those in prisons and hospitals, and victims of massacre, exile and deportation may have grace given them to bear their sufferings.
6. That those in positions of authority in all the nations may have given them day by day wisdom and power, by means of which they shall lead their people in ways of righteousness and truth.
7. That we may be able to bring to our sister nations with which we are allied timely and prevailing help.
8. That we may be enabled still to love and forgive the nation with which we are at war, that it may experience an entire change of mind and heart, be delivered from the lust for power and deserve once more the respect and trust of the civilized world.
9. That all the nations participating in or touched by this world-wide warfare may repent of their waywardness and worldliness and by their sufferings and sorrows be chastened and transformed to the end that a new international order shall come into being.
10. That God will speedily and signally manifest himself anew to the world, making his presence and his power felt and recognized by all his children.

Signature

Address

Please sign this pledge and keep it in a conspicuous place, sending at the same time a postal card stating that this has been done to the War Time League of Intercession, the Congregationalist and Advance, Boston, Mass. The names will not be published, but the number of signers will be given from week to week.

Two cards on which this pledge and its specifications are printed as above with blanks for signature will be sent on receipt of a three-

cent stamp. In quantity they can be had at the rate of \$1 a hundred.

The signers of the card may choose his own time for his two minutes of waiting on God daily. Undoubtedly he will have many companions simultaneously engaged in this highest of all functions if the time selected be between six and eight in the morning or twelve and one at noon or six and eight in the evening. The number of persons enrolled in this League up to and including May 8, is 1,031.

GOOD TOPICS FOR MORNING AND EVENING.

Chas. H. Small, D. D., Sandusky, Ohio.

A. M. "Our Heritage and Obligation."

Evening. "The Young Man's Idea of an Ideal Young Woman."

A. M. "An Estimate of Values."

Evening. "The Young Woman's Idea of an Ideal Young Man."

A PROPAGANDA PLAN WORTH WHILE.

Time and time again as we have visited railway stations, hotels and other public places we have found receptacles for Christian Science literature, Russellite pamphlets, and Catholic pamphlets. Once in a while we see W. C. T. U. racks with temperance papers, but seldom or never do we see anything of the kind from the regular Christian churches.

This is a grave mistake and it is a pleasure to know that some churches are actually trying to preach through literature. The following story, illustrated with two pictures, contains a world of suggestion for wide-awake ministers:

Appleton Church, Wisconsin, believes that publicity is one of the fundamentals of success in any line, and with this end in view it has, at the instigation of the pastor, Rev. H. E. Peabody, established a rather novel means of bringing itself before the attention of the public.

In five conspicuous places in the city, hotel lobbies and depot waiting rooms, there have been placed racks for the holding of carefully selected literature, showing in the most attractive light some of the various phases of the work of the church. Each of the racks is kept supplied by the donations of one or more patrons, and by the attention of a member of the Christian Endeavor Society, who twice a week fills up the empty compartments. He also takes care that no foreign matter is placed in them.

For the benefit of other churches who may be interested in starting such a project Dr. Peabody has made the following suggestions as to organization:

1. A committee of three; two of whom should have the natural ability to act as collectors and censors of the material used; the third to act as executive secretary, with the duties of correspondence, ordering supplies and supervision of the work of keeping the racks supplied.

2. A group of patrons who will subscribe \$5 or \$10 annually to finance the project.

3. A group of young people to take care of the racks; report on their condition and the amount of material distributed by each; replenish them at regular intervals.

Dr. Peabody estimates that \$5 will cover the cost of installing one of these racks, and supply material to fill it for a period of five or six months.



"CHILDREN'S WEEK."

A very interesting pamphlet has been issued by the International Sunday School Association of Chicago. It is entitled "Children's Week" and comes really from the Elementary Division. It is a plea and a plan for a continent-wide campaign for the purpose of emphasizing the religious education of children.

The pamphlet of 12 pages is from the pen of Mrs. Maud J. Baldwin. The author tells us that of the twenty-five million children in this country only thirteen million are receiving religious education.

6,800,000 are in Protestant Sunday Schools.

5,000,000 are in Catholic Institutions.

400,000 are in Jewish Institutions.

1,000,000 are in all other Institutions.

You should send for this interesting and very valuable booklet. Address International Sunday School Association, 1416 Mallers Bldg., Chicago. (Enclose postage.)

HERE IS A FILM WORTH WHILE.

A moving picture film entitled "How Life Begins," in four reels, has recently been shown in our church. It deals with the origin of life from a biological standpoint, and is not only interesting but wonderfully informing. It deals, of course, with the sex question and does it in the cleanest, most attractive way imaginable. We had it for high school boys, and it was described by the teacher of Biology.

The films are so splendidly made that they do not need anyone to talk about them. They explain themselves. We secured the films through the University of California, Berkeley, and paid \$10 for their use. For further information write to Mr. Wallace Hatch, Bureau of Visual Instruction, University of California, California. Mention The Expositor when you write.

IT WILL PAY YOU TO READ.

Organize American Man Power (The New Republic, April 27). "To organize our man power for the maximum possible military and industrial effort is just now our most insistent national obligation."

The Health of Soldier and Civilian, by Gertrude Seymour (The Survey, April 27). A remarkable review of the work of state and national health and sanitary forces brought about by the war and its problems. A public health movement "to make a democracy physically safe for the world."

Caring for American Wounded in France, by C. L. Gibson, M. D. (Scribners, May). An account of the admirable preparations made in France by physicians and in hospitals, for care of American wounded. Among other things the Carrel method of treating wounds is explained.

The "Tovarish," A Study of the Russian Soldier Today, by Maud D. Haviland (The Living Age, April 13). The author speaks out of personal experience in Russian travels during the period of the war and her picture of the attitude toward life of the Russian soldier goes far toward explaining the national collapse of the Russian people.

HAVE A CHURCH EXPOSITION.

We recently attended a church exposition at Trinity Episcopal Church, San Jose, California. Dr. Noel Porter, the new rector, is a man of ideas and soon after his arrival in this city began to show signs of vigorous life.

The exposition was held in the parish house. As one entered he found on his right a table covered with church business material. There were sample report blanks, pledge cards, and treasurer's books, etc. In connection with this was an historic exhibit showing pictures of former rectors, pictures of the older buildings, and numerous items calculated to show the growth of the church from the time of its planting.

Various exhibits were arranged around the room. One of the first and best was that of the Sunday School. Dr. Porter is introducing a new system of Sunday School text books and the whole series and system were on exhibition.

One corner of the room was devoted to the work of mission work. There were maps, pictures, charts, etc., everywhere showing the Episcopal mission fields and explaining Trinity's part in its work. In another corner we found the exhibit of the Alaskan mission. The decorations were Alaskan and there were mountains of blankets and warm clothes all ready to be sent up north.

A YOUNG MAN'S GUIDE.

"Clean and Strong," by King and Meyer, is fast finding its way into the hands of soldiers and sailors. You can help by sending money to the United Society of Christian Endeavor, Boston, Mass. Ask them to send the books to the camps and to our ships of war. Send fifty cents to Rev. E. A. King, San Jose, accompanied with an address of some soldier or sailor and the book will be sent postage paid anywhere.

MANUALS FOR MINISTERS.

We have three manuals or books of forms before us and we use them all at times. One is called "Common Worship," a volume of 263 pages, edited by a committee of the Assembly of the Presbyterian church of which Henry Van Dyke was chairman. This is a complete book of forms for all kinds of occasions, nicely printed in clear type, and contains a large selection of readings from the Psalms, and numerous prayers. It is a book something like the Episcopal Prayer Book but adapted to the use of the other churches. This book is for sale by The Presbyterian Board of Publication, Philadelphia.

"The Pilgrim Pastor's Manual" is a larger, but thinner book, printed in large black type, covering most of the usual church rites. Its scripture selections are especially good. The largeness of the type is much in its favor, because a minister very often is handicapped by lack of light. The book is edited by George M. Boynton and published by The Pilgrim Press, Boston, Mass.

The third of the little manuals is "The Minister's Companion," published by Thomas Nelson & Sons, New York. It is bound in full leather, red under gilt edges and thin and light. It is edited by Dr. David G. Wylie and is commended by Drs. Burrell, Eckman and Jefferson of New York City. It is splendidly printed in clear type and covers the usual list of topics.

It is of the utmost importance that a minister have at his hand for instant use a copy of forms. These books referred to are small, attractive in appearance, and very serviceable in every way. We recommend them to our brethren.

EXAMINATION OF PARISHIONERS.

Trinity Church, San Jose, has recently sent out a printed card containing nine questions for the people to answer. They are as follows:

1. What is the name of our bishop?
2. Give the address of the rector's residence.
3. What is the special work of the Ladies' Guild, the Woman's Auxiliary and the Daughters of the King?
4. When was Trinity Church founded? Who was the first rector?
5. How many members are supporting Trinity financially?
6. What are the names of the two missions and where located?

On the reverse side of the card is the following message:

Important.

Next Sunday, April 28th, from 2 to 4:30 p. m. the members of the Vestry will make an every-member canvass. They will visit all who are not subscribing regularly and will explain the merits of the Duplex Envelope System. This will afford you an opportunity to become better acquainted with your vestrymen. Give them the heartiest of welcomes.

These are excellent ideas and we hope many of our readers will put them into practice.

"HOW TO FILL THE PEWS."

It is interesting to see a book with the above title because it indicates that there are still many things to learn about how to attract people to the church. We would give much if we could find a real solution of the problem.

Mr. E. E. Elliott is the editor of this remarkable collection of church plans. It is published by the Standard Publishing Co., of Cincinnati, Ohio, at \$1.50. The volume is dedicated to "the army of churchmen who are searching for the most effective ways and means of making the gospel of Christ known throughout the world." It contains thirty-two chapters, index and 304 printed pages. This large book emphasizes church attendance and deals with many phases of publicity. It is full of interesting things and worthy of a place in your working library.

"RELIGIOUS QUESTIONS THAT TROUBLE US."

We have just received a card announcing a series of sermons that seem very much worth while. The card is so good we reproduce it here. Try something of the kind in your church.

RELIGIOUS QUESTIONS THAT TROUBLE US



- MAY 1st--Has Christianity Collapsed?
- MAY 8th--Why So Many Empty Churches?
- MAY 15th--If There Is a Good God, Why Does Permit Horrible Calamities?
- MAY 22nd--Is Reason the Highest Court of Appeal?
- MAY 29th--Can the Modern Man Believe in the Supernatural and in the Bible?
- JUNE 5th--After All What Is Christianity and Should It Have a Fair Chance?

These subjects will be discussed on

Wednesday Evenings, 7:30 o'clock

—at—

ST. JOHN'S EVANGELICAL CHURCH
Fifth and Poplar Ave.

EMIL N. KRAFFT, Minister

Newark.

A CONVERTED AUTOMOBILE.

The automobile has worked havoc with some churches and blessed others. The Sunday evening service has suffered seriously during July and August everywhere. Afternoon rides lengthen and the automobile cannot get back to church in time for service!

We are going to print here a little parable on "An Automobile that Went to Church," by Dr. Charles L. Kloss of Plymouth Church, Oakland, Calif., who knows exactly what the influence of the auto is. You could help "reform" the automobile if you would print this parable on your calendar or issue it in the form of a tract. Here is the story:

No, I'm not a Ford. I'm a big, red auto, and if I had my way, every car would be red. It's such an inviting color, and, when I speed up, and go through the country like a streak, there is nothing sombre about me. An auto should suggest the power and joyous abandon of life, anyway. I'm a high-powered car, of classy model, and paid for without a mortgage, and what's

more, I go to church regularly, as every decent, self-respecting car should.

I didn't always go, but I've reformed. When my owner first got me, he could hardly wait until Sunday came. He was up at six, tuning me up, and getting ready for a run in the country, for fishing, golf, or a picnic. He generally invited some other church members, and I'm not saying it did them much harm; yet the day's pleasure always ended with a question mark—was that really the best use to which I could be put on the best day of the week?

Coming home one Sunday from a fishing trip, I was caught in a rainstorm without chains. I skidded on the country road (I didn't mean to), and slipped over a bank, and pitched the whole party out. Fortunately, none was hurt, but my owner was badly shaken. He was quite sober, and his only remark on the way home was, "Thankful I didn't break my fool neck."

Next Sunday he surprised me by going to church. The service must have gripped him, for I heard him say to the Missus: "We've missed a whole lot recently, haven't we?"

Now every Sunday I go to church loaded, picking up tired women and children, taking old people home from service, and shut-ins out for a ride in the afternoon, if the weather is pleasant. I am having the time of my life, and have begun to believe that even an auto can have "a conscience void of offense toward God and men."

SIX BOOKS OF VALUE.

In these days when the world is being brought closer together and men are learning more of each other's religions, preachers surely will welcome good books on the religions of the world. We ought to be getting a clearer grasp of what our new world of brotherhood thinks. For this reason we welcome such books as these "Religions of the Past and Present," edited by James A. Montgomery (Lippincott, Philadelphia, \$2.56) and "The Religions of the World," by George A. Barton (University of Chicago Press, Chicago, \$1.50).

At this point we wish to call attention to a small volume entitled "The Faiths of Mankind," by Edmund D. Soper (Association Press, New York, 60c). This book is planned for those who have never studied other religions and is intended primarily for college students.

"Universal Training for Citizenship and Public Service," by Wm. H. Allen (Macmillan Co., New York, \$1.50). This book deals with the subject of preparedness for service of every kind and is a most useful and serviceable volume, 281 pages.

"Christ and the World at War," is a paper-covered book of 195 pages containing twelve sermons by such men as Cairns, Garvie, Horton, Jones, Jowett, Morgan, Findlay and other noted preachers. (Pilgrim Press, Boston).

"The Enrichment of Prayer," compiled by D. R. Porter (Association Press, New York, 75c). Twelve chapters of stimulating thought about prayer and prayers to pray. A very helpful book. Pocket size.

"The Foreign Policy of Woodrow Wilson," Robinson & West (Macmillan Co., New York,

\$1.75). This is a manual of patriotism and gives in the President's words his world vision. Ought to be read before you make your Fourth of July oration.

GO AFTER THEM.

The First Baptist Church of Sacramento, Cal., has a business like way of going after people. Here is a self-explanatory card used by the pastor:

FIRST BAPTIST CHURCH
SACRAMENTO, CALIF. *March 14, 1915*

DEAR FRIEND:

Kindly see *Mrs. J. H. Brown*

No. *1648* — *X* Street for the reason indicated below:

- ☐ There is a new baby at this home for the Cradle Roll.
- ☐ Has been absent from Church for some time
- ☐ Is confined to house and would appreciate a call
- ☒ Is a newcomer and should be welcomed
- ☒ Would make a good member for the following organization

Mission Circle
☒ A friendly word and invitation might induce them to join the church.

Signed: *J. H. Langford*

JUST ONE ON THE WOMEN.

Wife: "You know, Henry, I speak as I think."

Husband: "Yes, my love; only oftener."



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TWELVE WAYS OF PROMOTING PRAYER MEETINGS.

"I send postal cards to those I think ought to attend."

"I pledge my church officers to attend and bring others."

"I depend on variety in the program."

"I talk prayer meeting among my people."

"Make them promise when they join the church that they will attend prayer meeting weekly."

"I put some hard work into my preparation. Hold only one hour. Begin and close on time."

"I advertise the subjects. Make as careful preparation as for a sermon."

"I have frequently an attractive soloist and advertise."

"We take up any theme, religious, literary, artistic, musical, and make a social evening of it."

"I give the people something to do, making much use of their varying gifts, and make it a heart service."

"We have dinner, usually fifteen cents a plate, and generally have a baptismal service; then the devotional hour, and then the Bible school lesson for the next Sunday—thus combining social, physical, spiritual and intellectual pleasure, all for fifteen cents."

"I honor the prayer meeting in my announcements, and in my plans for it."—From "How to Fill the Pews."

WHAT SOME LIVE CHURCHES ARE DOING.

In the following paragraphs we desire to present some plans of work that come hot from the anvils of other workers.

I.

Pilgrim Church in Cleveland, Ohio, seems never to let a week escape without a mass meeting or at least a lively discussion of present-day problems. The pastor, Dr. Dan F. Bradley, has a Sunday class for the consideration of such topics as the British Labor Plan, the Federal Council, Educational Reconstruction and New Plans for International Federation. At a recent Saturday night mass meeting held in his church Dr. Bradley and two other ministers of the city were among the speakers, but it seems not to have been wholly ecclesiastical for Hon. J. J. Sullivan also appeared on the program and his subject was "Help Swat the Kaiser!"

II.

Men's clubs have found a fertile source of activity in arranging meetings for timely discussion and giving the community a chance to hear the best speakers. The Brotherhood of the First Church of Christ, Milford, Ct., prepared such a program, inviting the public to a mass meeting in the Municipal Building. The effect of the war on labor problems was the special topic; one address in particular comes to mind: Socialism, "the kind that believes in this war."

III.

The young people too are right up to the minute, with a fine assortment of patriotic meetings all their own. At First Church, Toledo, Ohio, the school has lately held a patriotic anniversary on a sabbath evening, with popular patriotic tunes and exercises, and an offering for

the support of French orphans. Or, in lighter vein, there is the "Kab Hooray" entertainment given by the Young People's Association of Central Church, Brooklyn, to help along a Liberty Loan Building Fund. A Poker-Dot orchestra performed and among the twelve numbers offered were such frivolities as a Succotash specialty by String Beenze and Sweet Peez, and the antics of a pair of professional—more or less—tumbler.

IV.

At Lawton, Okla., there is a Khaki Club room and a Khaki Bible class. The pastor is Rev. F. T. Meacham. The church is situated near Camp Donaphan, Fort Still and Post Aviation Field, thus there is ample opportunity for serving the soldiers. The club rooms are open for reading and writing and social purposes. Forty thousand soldiers are within easy reach. This is one of the places where a denominational war commission has been of assistance to the church. The pastor says that soldiers and the people engaged in war work in various capacities are offered an affiliated membership which gives them the feeling that they belong to and have a part in the life of the church. This pastor welcomes letters from parents and friends of men who are located in these camps and he is glad to be of service to them in any way possible.

V.

It is interesting to read of one of the churches in Washington, D. C., Mt. Pleasant, that is rendering splendid service to the soldiers. The church has a big gymnasium and this together with its other rooms it throws open on Saturday nights and entertains from 75 to 200 soldiers with games, music and refreshments and on Wednesday evenings the League of Service welcomes the homeless young women to a dinner and an evening of social entertainment. The Men's Clubs secure the best speakers on war conditions and at its annual dinner listened to Congressman Miller of Minnesota, on "Life at the Front," and to Rev. W. C. Fairfield on the "Great War and China."

VI.

We have recently heard of a church in Brockton, Mass., that has filled its auditorium standing room included, Sunday evenings by the use of what they call "Sunday Night Sings." They arranged for three community song services some time ago. A community choir, the church quartet, and a cellist take leading parts, but the audience joins in on all the choruses. The topic for the second program was "Home," and for the benefit of other communities who might like to sing of a Sunday evening we give the order of selections: "Brighten the Corner Where You Are," solo and chorus; "The Dearest Spot on Earth to Me," quartet; "Sweet Hour of Prayer," everybody; "Love's Old Sweet Song," solo and chorus; "Old Folks at Home," everybody; "Carry Me Back to Old Virginia," solo and chorus; "I'm a Pilgrim, I'm a Stranger," community choir; "Home Songs of Five Nations, Belgium, Italy, Poland, France and England," cello; "Home Again," solo and chorus; "Keep the Home Fires Burning," solo and chorus.

Some men think that certain obstacles of a constitutional nature stand in the way of the liquor traffic as a war measure. It is forgotten by certain Senators that the constitution exists for the country and not the country for the constitution. Slavery was upheld by many legal and even constitutional provisions, but in the crisis hour the slaves were freed by a stroke of the pen of President Lincoln as a war measure. All those bulwarks which had been erected for its protection were demolished by one blow. The safety of the nation demanded it and the slaves were set free in spite of the constitution. There are times when even the best meant laws and constitutional provisions must be disregarded for the preservation of the higher interests of the nation.

When the great obelisk brought from Egypt was erected by Fontana in the square of St. Peter's, in 1586, to prevent the possibility of accident from some sudden cry or alarm, a papal edict was proclaimed by Sixtus V, promising death to any man who should utter a loud word till the engineer gave the signal that all risk was past. As the majestic monolith moved up, the square was crowded with people. Slowly the obelisk rose on its basis;—five degrees, ten, fifteen, twenty; ah, there are signs of faltering. Silence; it moves again;—twenty-five, thirty, forty, forty-three degrees. It stops; those hempen cables will not hold that base steady any longer. The engineer trembled. The masons looked at each other, silent, and then watched the threatening, hanging mass of stone. The unspoken word was, Which way will it fall? Among the crowd, silence; silence everywhere, and despair. Suddenly, from out that breathless mass of men, rang a cry, clear as the archangel's trumpet, "Wet the ropes!" The crowd turned to look. On a post stood a workman of the people uttering these words. That lawless cry had instant obedience. Water was dashed upon the cables; they bit fiercely into the granite; the windlasses were manned once more; the obelisk rose to its place, and took its stand for centuries.

No plea is made here for lawlessness. Law is necessary and in certain cases it must be supported by the death penalty. But when a constitutional statutory provision stands in the way of national welfare, when such provision places the nation itself in peril, it is time for some brave spirit to raise the cry, "Wet the ropes!" Abolish the liquor traffic, constitution or no constitution.—The Christian Statesman.

HOW CAN YOU,

Little Elizabeth and her mother were having luncheon together, and the mother, who always tried to impress facts upon her youngest daughter, said:

"These little sardines, Elizabeth, are sometimes eaten by the larger fish."

Elizabeth gazed at the sardines in wonder, and then asked:

"But, mother, how do the larger fish get the cans open?"

It is great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight there for man and God.

O, it seams the face and it tires the brain;
It strains the arm till one's friend is Pain,
In the fight for man and God.

But it's great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight there for man and God.

SCARED.

An Irishman was telling his friend of a narrow escape in the war. The Irishman said: "The bullet went in me chist and came out me back."

"But," said the friend, "it would go through your heart and kill you."

"Me heart was in me mouth at the time," said the Irishman.

(Continued from page 812)

cruelly false. I am a straight-out, unswerving defender of her honor, and the bishops, bosses, place-hunters, and politicians of my church will acknowledge some day that in these times that try men's loyalty, I, the uncredentialed, unapproved, unencouraged soldier of misfortune was truer and braver than themselves. For nearly nine years I have been almost a stranger to my beautiful, brave wife and boys, that I might go up and down the land, and over the sea, crying to Christian men and women everywhere: "Stand by the church!" It has been my only message. It is my single-plank platform now.

What does she say about the tariff? Nothing. What about silver, bonds, banks, or gold? Not a word, and so her honor cannot be wrapped up in these things, and to which we widely and honestly differ. But she does say: "Remember the Sabbath day and keep it holy." How will you measure up to that if you submit the fourth commandment to the local option of Sabbath-breakers and license the greatest Sabbath-breaker the world has ever seen. She does say: "Woe unto him that giveth his neighbor drink!" How shall you square to that, while you consent, by vote or silence, that license, high or low, shall issue to saloons? She does say: "Lift up the hands that hang down and the feeble knees, and make straight paths for yourselves, lest that which is lame be turned out of the way." If you shall go to judgment tonight, what will you say when God points to the corpses of the three hundred drunkards that died today, and their moaning, shivering, shuddering wives and children, and says: "The voice of your brother's blood cries to me from the ground." She does say: "No political party has the right to expect nor ought to receive the support of Christian men, so long as it stands committed to the license policy or refuses to put itself upon record in an attitude of open hostility to the saloon."

ILLUSTRATIVE DEPARTMENT

A SERMON WITHOUT ILLUSTRATIONS IS LIKE A HOUSE WITHOUT WINDOWS

PREACHER'S SCRAP BOOK

Ministering. (633)

At the close of the Japanese naval battle when the Russians were dying by hundreds, a young officer plunged into the sea to help as he could, saying he must help his men or go down with them. He did what he could and survived the battle. When asked why he had thus risked his life, he said quietly, "I am a Christian." This is the quality needed by the men and women today to lead democracy and make it safe for the world; men and women who have the incarnation of Him who said: "I have not come to be ministered unto but to minister, and to give my life for you."

Our Load Limits. (634)

"Yes, I have let up a little on my housework," said an energetic woman who pushed her housekeeping to the limit of endurance and strength. "I've found I cannot wash, iron, and be a Christian all in one day." There is such a thing as presuming upon the power of God. There is a load limit for us all. The most fortunate discovery some of us could make would be the discovery of our load limits.

In Sorrow. (635)

Jolly Harry Lauder had a heart so filled with merriment that for years he has been setting all the world a-laughing, with his rollicking songs. But a great darkness fell upon Harry Lauder. As he left the theater one night he received a message that his only son had been killed at the front in France. It was a crushing blow, for the boy was the idol of his father's heart. But the Scotch comedian turned to God for comfort. A few weeks later he was canceling lucrative engagements and going to France with the Y. M. C. A. forces to sing gospel songs to the soldiers and to bear his witness for Jesus. Commenting on his own experience Lauder said: "When a great sorrow overtakes a man there are three things that he may do. He may sour on life, or he may try to drown his sorrow in drink, or he may turn to God. I have chosen the third path." Would God that all who pass through the night of sorrow might make the same choice, and find the same light dawning in their lives!—Selected.

God's Service Flag. (636)

The evening star a child espied,

The one star in the sky.

"Is that God's service flag?" he cried,
And waited for reply.

The mother paused a moment ere

She told the little one:

"Yes, that is why the star is there!
God gave his only Son!"

Life Is a Fight. (637)

Life itself is a fight. Our enemies are inertia, selfishness, and the love of ease and pleasure. To overcome these enemies requires the fighting attitude. When a man ceases to fight he is a dead one. The same virtues that cause a man to succeed in war when applied to business will make him a success there.

Keeping the Sabbath. (638)

A number of boats rowed by Indians were making a journey of several hundred miles inland to obtain furs for exportation to England. The "brigades," as they were called, started their journey from Hudson Bay on Wednesday and kept together until Sunday, when one brigade who were Christians determined to rest according to their custom on that day, with the result that the others got far ahead. However, when refreshed and invigorated they resumed their journey, they gradually gained upon their companions, and amid great excitement caught them up and passed them on the following Thursday, and kept the first place until Sunday. The non-Christian brigades again gained the lead, but were overtaken this time on Monday, and the two parties did not see each other again until the leading boat was three days down the river on its way home. They had rested every Sunday during the trip of two months, yet got home a week before the others, and in a far less exhausted condition.—Edgerton R. Young.

The Challenge of Sacrifice (639)

The world war is laying emphasis on a profound truth of human psychology that has often been overlooked by the church of God. This truth is that men respond more readily to a great and difficult task than they do to a small and insignificant demand. On one occasion when great multitudes were following Jesus, he turned and said to them some wonderful words about the man who would be his follower, and indicated that he desired only those to follow him who would do so in the spirit of real sacrifice and love: "Whosoever doth not bear his cross and come after me cannot be my disciple." Men everywhere today are being challenged to hard and difficult tasks, and they are undertaking these hard tasks more readily than they previously undertook smaller tasks. Men are talking and planning today about national loans and business enterprises that run into the billions of dollars, whereas, before the war they would scarcely have dared to speak of tasks in terms of millions of dollars. The church today must not shrink from presenting to the followers of Christ the challenge to a life of sacrifice and larger service—Christian Observer.

Times and Seasons.

(640)

I went into the factory where men were making shoes and watched them work. This one was trimming soles. I said to him, "For whom is that shoe intended?"

"I do not know," he replied.

"For what will it sell? When will it be marketed?"

To all of my several questions he returned the same answer. He did not know.

"It is my business," he said, "to trim soles."

I went out to the farm. I saw them sowing wheat. "Who will buy your wheat?" I asked.

"We do not know," was the reply.

"Will there be a good stand of grain? Will you get a good price?"

Again to all my questions I received the same answer.

"It depends on the season. It is not for us to know times and seasons."

Then I stepped into the private room of a Sabbath School teacher. I found her blue and dejected. "If I only could see the results, and know just precisely what the outcome of my efforts will be," she sighed.

And I, enlightened by my walk in the world of men, made answer: "The Father hath set times and seasons within his own authority."—D. R. Piper, in *The Continent*.

Sympathy.

(641)

Joseph Fort Newton, at a reception given him in the City Temple, London, said to the people gathered to welcome him from America, to his new church, "You will never know how scared I was before my first sermon at the City Temple. For one thing, I wore Dr. Parker's old gown, and as I paced up and down the vestry I looked through his little round hole into the church—it was packed. I became panic-stricken. Then I noticed a bouquet on the table with an envelope attached. I opened it with shaking hands. The message was from the Prayer Union, and it read: 'We have not come to criticize you, but to pray for and with you.' Instantly I grew calm, climbed into the pulpit and at once felt at home; and I have felt at home ever since."—*Christian Evangelist*.

Died.

(642)

Of pernicious spiritual anemia, Samuel Lazybones, Esq., on the 14th ult. The immediate cause of his demise was paralysis of the spine, induced by long absenteeism from church. His last words were: "A little more sleep, a little more slumber, a little more folding of the hands to sleep." He was a prominent member of the Ancient Order of Adhesive Recalcitrants, and a large concourse of the order, in full regalia, followed his remains. The chaplain delivered an eloquent eulogy, and said he had "passed to rest."—*Calendar of Plymouth Church, Oakland, Cal.*

Religion Nothing to Do With Landmarks. (643)

The mountain clergy of Appalachia, as a general rule, are hostile to "book larnin'," for "there ain't no Holy Ghost in it."

One of them who had spent three months at a theological school told President Frost, "Yes,

the seminary is a good place ter go and git rested up, but 'tain't worth while fer me ter go thar no more s'long as I've got good wind."

An old-timer nonchalantly admitted in court that he and a preacher had made a false landmark which figured in an important land suit. On cross examination he was asked:

"You admit that you and Preacher X—— forged that mark? Didn't you give Preacher X—— a good character, in your testimony? Do you consider it consistent with his profession as a minister of the gospel to forge landmarks?"

"Aw," replied the witness, "religion ain't got nothing to do with landmarks!"—*Missionary News*.

The Friend of Sinners.

(644)

Bishop Thoburn, returning to America after twenty-five years spent in India as a missionary, was asked what changes in church life affected him most. He answered: "I no longer see the very poor or the wicked in our churches. It is my firm belief that wherever the Friend of sinners is held up, there sinners will come. Next to my church in Calcutta was a Magdalen Home. I asked the matron if the inmates might be allowed to come to church. They came, and some of them sat on the side seats where they could look out on the audience. One of them afterwards said to the matron: 'That was the queerest church I ever saw. All the bad people in Calcutta were there.' That was one of the best things ever said about my church. I knew that sinners would not come there if they did not know that the Saviour of whom I spoke was the Friend of sinners."

What One African Convert Became. (645)

In Central Africa, over eighty years ago, a negro boy was captured and sold into slavery. His master thought so little of him that he was offered in exchange for a horse. No one wanted him, and he was sent on board a Portuguese slaveship, chained and crowded together with hundreds of other slaves. The vessel was captured by a British man-of-war, and the black boy was free. He came under the influence of a Christian man, who led him to Christ, and educated him. The slave boy, despised and rejected by men, became Samuel Crowther, the first negro Bishop of Nigeria, honored by Christians the world over, and the means of bringing multitudes of his fellow-men into the kingdom of God.—*S. S. Chron.*

The Church in The Wilderness. (646)

The terrible deportations of Armenians by the Turks swept some of the captives far down into the Syrian desert. Here a little group, helpless, ill, famishing, organized a church and carried on their services.

But they were starving. One day a group of Armenians appeared at the mission at Jerusalem. They were the delegation from the wilderness with this message:

"Our Armenian congregation in the desert east of the Jordan sends greeting to the church in Jerusalem. We beg your advice which alternative to choose; shall we deny our Christ

by becoming Moslems or starve to death? As the church in Jerusalem decides, the church in the wilderness will do."

It was heart-breaking, but the church at Jerusalem had neither fuel nor food for relief. They spent a day in anguished prayer; then they gave their answer. Steadfastly the delegation received the flaming words:

"Be thou faithful unto death, and I will give thee a crown of life."

The church in the wilderness accepted the decision: where their Master had refused bread and kingdoms for himself, they, his servants, laid down their lives for him—

It may be that some day the desert sands will see a memorial where the church in the wilderness worshipped and gave up its life. Perhaps the sands will never see such a memorial. But the finest memorials are not monuments or tablets; they are those invisible resolutions and consecrations that lift the soul to greater power of sacrifice and service. No one will ever be able to estimate the spiritual treasure bequeathed to the church of God throughout the world by that little group of martyrs beyond the Jordan.—Youth's Companion.

The Map On Your Face. (647)

You have heard the expression "the map of Ireland," or some other country, is on his face.

Do you realize that you are making a map of your inmost thoughts on your own face every day? Some day you'll get the surprise of your life when you look in the glass, and you won't discover it until it has become known to your friends and enemies alike.

You are mighty careful not to sit on your hat.

You are careful not to wrinkle that new overcoat or suit of clothes.

Why? Because you want them to look new and fresh and presentable as long as possible.

But how about your face and the map which your bad temper and your mean thoughts and your selfishness have stamped with lines that every man can read?—Cleveland News.

SCIENTIFIC ILLUSTRATIONS

Christ Takes Away Sin. (649)

Jno. 1:29; Rom. 5:12; 1 Jno. 1:7.

The departure of Sir David Bruce's expedition to Africa to seek the cause of the deadly pestilence known as the "sleeping sickness" is a reminder of the magnitude of the task which science has before it in essaying the extirpation of all germ diseases and the resolute manner in which it addresses itself thereto. This "sleeping sickness" is by far the worst plague indigenous to Africa, and its prevalence is one of the most serious obstacles to the settlement and industrial development of a considerable portion of that territory.

The plague of sin has wrought greater havoc in the world than the "sleeping sickness" ever could. Christ has an effectual cure for this malady of sin. It is found in his blood—"the blood of Christ cleanseth us from all sin." "Behold the Lamb of God which taketh away the sin of the world." All the world needs to do is to apply the cure in faith.

Why Secretary Daniels Banished Wine. (648)

A young ensign, just a year out of Annapolis, was found drunk on duty and was dishonorably discharged. The young man went home in disgrace to his father out in the state of Washington. The father, very much humiliated, wanted to take the young man back to Washington and see what could be done about it. The son hesitated, but the father insisted and finally they went to Washington and secured a conference with the Secretary of the Navy.

"Here is my son whom I sent you six years ago, a splendid young chap in his nineteenth year, mentally alert, physically strong, morally clean, who had never known the taste of liquor. He came on through the Naval Academy at Annapolis," the father told Secretary Daniels, "and maintained his physical vigor, mental acumen and clean record, finishing school without ever having known the taste of liquor. But after he completed his course and was assigned to duty aboard of the vessels of his country he found wine served at the officers' mess, and while he refused to drink at first the officers twitted him about being a sissy, told him he could never be a good sailor unless he were man enough to take a drink, and the boy yielded under this influence and took his first taste of wine.

"One evening my son was not feeling well. None of the food that was served appealed to his appetite, and he took too much wine and later in the evening he was found on duty drunk and was dishonorably discharged. Now, I come to you, Mr. Secretary, and ask: Is it right for me to give you of my best and you turn him back to me in the short period of six years a wreck and with a stain upon his character and his record? He came to you clean; he comes back to me debauched."

"No, it is not right," replied the great Secretary of the Navy, "and I shall see to it that while I am Secretary of the Navy no wine shall be served with the officers' mess."—The Baptist Standard.

Magnitude of the Universe. (650)

Psa. 8:4; 19:1; 104:25; 147:4; 1 Cor. 2:9.

Andrew Carnegie is highly pleased with the work of the institution in Washington which bears his name. This institution has established an observatory on Mt. Wilson, Cal. Mr. Carnegie says of this observatory:

"Consider the results already achieved at this observatory. Prof. Hale has adopted entirely new processes, including photography. His first test plate revealed 16,000 new worlds, and he has written me since that his second plate has revealed 60,000 new worlds that have never been seen by man, and some of them ten times larger than our sun. In a few years we shall know more about the universe than Galileo and Copernicus ever dreamed. I hope I shall live long enough just to hear the revelations that are to come from Prof. Hale on Mt. Wilson."

Such revelations cause the contemplative man to be "lost in wonder, love and praise."

How limited our knowledge at best! "What is man that thou art mindful of him?" He is but an atom in the great universe.

Christ's Influence on Us. (651)

Gal. 2:20; Eph. 2:10; 3:17; Col. 1:10.

A striking instance of the way in which modern investigators often discover that a sound, although scientifically uncomprehended, reason underlies many time-honored practices is furnished by a recent examination of the proceedings of the ryots of India. For centuries they have been accustomed to expose their alluvial soils to the intense heat and light of the sun during the hot weather of April and May, reaping for their reward extraordinary crops, as if the soil had received a dressing of nitrogeous manure. Doctors Russell and Hutchinson explained this as due to the bacteriological action of the sunlight, which sterilizes the soil. Scientific experiments have shown that partial sterilization of the soil by heat or poisons leads to increased fertility through the increase of nitrogeous compounds.

The influence of Christ upon the hearts of men produces no less remarkable results. No one can throw open his heart to the sunlight coming from Christ, or the light of divine truth as it is found in his Word, without being made increasingly fruitful.

Deflections in Character (652)

Deut. 4:9; Matt. 7:13; 1 Cor. 9:27;
1 Thess. 5:22

Among the problems which the army and navy men have to reckon with is that of the drooping of the muzzles of very long guns under stress of their own weight. Experiments have shown that wire-wound guns of 12-inch calibre and fifty-foot length droop at the muzzles about $4\frac{1}{2}$ minutes of arc, while built up solid guns of the same size droop about $2\frac{1}{2}$ minutes. Differences in temperature also cause bendings, which may either increase the droop at the muzzle or counteract it, according as the upper or the lower part of the gun has the higher temperature. In consequence of these distortions, projectiles, on leaving a gun, have a wobbly motion, continuing up to 500 yards or more.

Such deviation of the projectile would matter little except in target practice or in the attempt to hit the enemy's ship. Then it becomes a very serious matter. A battle may be lost by it, which may result in the whole cause being lost.

One may regard a slight deflection in his character as an insignificant matter. But if that deflection leads to other greater ones, and eventually causes him to "miss the mark"—heaven—then the defect dare not be glossed over, but, if possible, should be corrected.

The Problem of Waste (653)

Eccles. 9:10; Matt. 26:9; Luke 15:13, 16:1;
Eph. 5:16

About 247,000 tons of steel fly away in dust from the railway of the world yearly, according to tables submitted to the mining and smelting section of the International Chemical Congress, by Dr. A. Haarman, of Osnabruck, Germany.

It staggers the imagination to think what the waste must be for a number of years. And yet this waste is made up of particles of dust! One deplorable feature of it is that it can never be recovered—it is sheer loss.

A moment of time may seem of no consequence, but moments, like dust particles, in the aggregate, are of the greatest consequence. A single wasted effort of some individual may seem insignificant; but think of the aggregate efforts wasted by this individual, then of wasted efforts of a church, and then of all churches, and by this time one begins to see the seriousness of wasting time and efforts.

Harboring Sin (654)

Psa. 19:12; 51:10; Prov. 20:9

A vessel recently arrived at Philadelphia from South America with a plague of beetles on board. There were several hundred thousand of them on board, and the evidences of their presence were to be seen on every hand. Much of the woodwork was destroyed by them, some of it looking as if it had been riddled by bullets. The crew declared that if the voyage had been much longer they fear the beetles would have bored holes in the bottom of the ship and sunk it.

It is always a risky thing for one to harbor sin in his heart when making the voyage of life. It is all the more deplorable that many have gone down to death because they carried within themselves the sins or forces which wrought their ruin.

Attractiveness of Sin (655)

Prov. 7:8, 14:12, 23:32; Matt. 6:13

It is said that a German has discovered a process which removes the nicotine from tobacco, thus rendering its use harmless.

We predict that such tobacco will be not only harmless, but charmless. Certain it is that some years ago an anti-nervous cigar was put upon the market and advertised as being free from nicotine. It never had a large sale.

The fact is, there are certain forms of sin which appear all the more attractive because of the element of risk or danger in them.

HENS PAINTED THE PARSONAGE.

One hundred dollars was needed to paint the parsonage outside. As our people had been hard pressed financially we decided that we would not ask them for a dollar to have the work done. I saw the agent at the station who offered to furnish me the coop, so I put one in the back of my auto and started out to gather old hens. I had announced from the pulpit that I wanted every family of the church who had chickens, to donate one so we could paint the parsonage.

The people knew what I wanted and I managed to ship three coops of old hens every week for three weeks. When I counted up the amount of checks received from the commission house, I had a total of one hundred and forty-six dollars. The extra forty-six dollars we used for things needed inside of the parsonage.

Thomas C. Jones,
Reliance, Delaware.

THE HOMILETIC YEAR—JULY

G. B. F. HALLOCK, D. D.

FOURTH OF JULY THE SABBATH

FOURTH OF JULY

The people of the United States come to their great national holiday—Independence Day—facing a stupendous fact and a momentous question.

The nation is at war. This is the fact we must face, a solemn fact to the import of which it seems that many are not yet awake. We are at war. Do not cover the fact; face it.

Why are we at war? This is the question which every citizen ought to ask himself, and he should not rest content until he knows why and sees clearly the reasons which compelled the war declaration.

Here is the answer to our question: We are at war for the sake of liberty, for the same reason that impels us to honor the American declaration of independence and the heroic men who made our freedom possible.

We are at war. Let us endeavor faithfully and seriously to understand just what that means and to realize that changed conditions call for new attitudes and new activities. We cannot be true to duty and go on in the same old way during these months, perhaps years, just before us. To be indifferent to the new conditions, to the solemn fact that our nation has taken up arms against other nations, is to be in spirit, if not in act, disloyal to the nation and the flag we love. In law a man is not a traitor until he performs some act which is against his country and helpful to his country's enemies; but in spirit and in fact that man is close to treachery who fails to care for his nation's ideals and to assist to the utmost of his power to realize those ideals.

For years the call that has come to us with the Fourth of July has been a call to honor the achievements of the past and to pledge anew our allegiance to those principles for which our government has always stood, foremost of which is human liberty. But this year the call is different. It is a call to service. We cannot be patriotic this year and be content with lip-service. The nation needs us—every man, woman and child. It is not a time to speak, but a time to serve. Whether on the battle front or in the furrows, as nurse in the hospital or housewife in the kitchen, there is something for each to do in order that our nation may accomplish the ends for which it is at war. To fail to do that something is to be untrue to the duty of the hour.

And what is the end for which we are at war? That the principle of human liberty may be extended. Yes, and that we ourselves, our wives and children, may be protected in its enjoyment. Human rights are threatened by the cruel dominance of might. It was hard to believe, but all of us have been forced to accept the fact.

Suggestive Texts and Themes (656)

Love of Country and Labor for the Church: "He loveth our nation, and himself built us our synagogue." Luke 7:5.

The Patriotism of Jesus: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Matt. 23:37.

The World War and the World Mission of the Church: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations." Matt. 28:18, 19.

The Wounds of War and the Red Cross: "He healeth the broken in heart, and bindeth up their wounds." Psalms 147:3.

Temperance and Triumph: "Every man that striveth for the mastery is temperate in all things." I Cor. 9:25.

Pacifism Which is Not Peace: "There is no peace saith my God, to the wicked." Isa. 57:21.

The Man for the Gap: "I sought for a man among them, that should build up the wall, and stand in the gap before me for the land, that I should not destroy it." Ezek. 22:30.

A Place in the Sun: "I saw an angel (servant of God) standing in the sun." Rev. 19:17.

United Prayer and Victory: "So Joshua . . . fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill." Ex. 17:10.

The Impossibility of Neutrality: "Is it nothing to you, all ye that pass by?" Lam. 1:12.

The Undismayed Christ: "He will not fail nor be discouraged." Isa. 42:4.

The Unification of the Nation: "One law shall be to him that is home-born, and unto the stranger that sojourneth among you." Ex. 12:49.

Why Nations Perish: "It is thy destruction, O Israel, that thou art against me." Hos. 13:9.

God's Legion of Honor (657)

Matthew 16:24

The order of the Iron Cross grew out of the great need of Frederick William III of Prussia; he had used up all the nation's wealth in war. The people accordingly brought all their jewelry of gold and silver to be melted into money for the government. For each ornament presented, they received another of iron or bronze containing the inscription: "I gave gold for iron. 1813."

The Iron Cross of Germany, like the Victoria Cross of England and the Cross of the Legion of Honor in France, is generally bestowed in recognition of heroism of battle. Christianity's cross is borne in self-denial for Jesus' sake. When the two pieces of wood which go to make up a cross lie side by side, there is no cross; but when the shorter piece—the human will—

is placed across the longer one—the divine will—then we have the cross. Oftentimes, when great afflictions fall upon the soul, God's will seems unbearable; but if we bear our cross lovingly, it brings to us here blessed resignation, and yonder, an eternal weight of glory.

In God's Legion of Honor, for iron he gives gold; we bring to him our little treasures and he transforms them into unsearchable riches. All are heroes in the army of the Lord. When our wills are perfectly surrendered, then there is no cross, for we lie alongside him in perfect peace, blessed rest and holy love. It is then we bring our gifts gladly for the progress of his kingdom and the honor of his name.—Rev. E. W. Caswell.

Follow the Flag (658) John 21:15-23

Loyalty to the Flag is the watchword these days. Arrests have been made of those who have said the President did the wrong thing in declaring war. Never did the Flag fly over a more just and humane cause. Patriotic words are heard on every side; and patriotic thoughts make the air tense. Enlistment and conscription for the battlefields bind hearts the closer to the symbol of liberty and humanity. Infinitely greater are the reasons for our loyalty to Jesus Christ and his Church. "Follow me."

Peter was curious, when he should have been most serious. Brought face to face with his denial of Christ, his future violent death, he yet showed the human curiosity to know what John would do. That spirit lives.

While we were a neutral nation, we might follow the flag and yet have differences of opinion, as to the merits of the contending nations. Now the issue is plain, not between nations, but between irresponsible despotism and liberty-loving democracy. Henry Ford fitted out a peace ship; but he now offers himself and his factories for the uses of the government for the needs of the war. William Jennings Bryan was an extreme pacifist; but now he is all for war that the end may be sooner secured, an enduring and righteous peace. The spirit of our Pilgrim Fathers animates their worthy descendants. The spirit of the Revolution days rises in the same cause and follows the Flag.

"As the peace-light fades from its folds away,

Ah, how will we serve that flag today?"

I. We follow the Flag in Honor. America never breaks her word. The over-pay of the Chinese indemnity was returned to be used for the education of Chinese students in America. Cuba was given autonomy, as promised. Now, the "entente allies" know they can trust Columbia without asking her to make any "entangling alliances."

"O wise and wonderful Mother of states to be,

Guarded and well defended of the sons who made her free,

Of the sons who learned to love her and by loving learned to die,

For the Flag of the White Republic, the gift God Most High."

II. We follow the Flag in Sacrifice. How much has already been spent for Mexico? How much in this great world-war? We should fol-

low the Flag, and scorn luxuries, indulgences, and even comforts.

"Their foes came crushing through the outer hall,

No pin to hold the loops, no stick, no stave! Nothing! An open door, and open grave!

Then Catherine Bar-lass thrust her naked arm,

(A girl's arm, white as milk, alive and warm),

Right through the loops, from which the bar was gone,

'Twill hold, she said, until they break the bone.

My King, you have one instant to prepare.' She said no more, because the thrust was there."

An educated young Japanese soldier brought a piece of thorny briar to a missionary, and said, "I once saw a picture of a head crowned with thorns like these. Has it anything to do with your religion?" We follow the Flag if we follow Christ. We gladly drink good water and we have regard to the spring from which it came.

III. Be loyal to Christ and his Church, in Love. There is no selective drafting. Volunteer! Be enthusiastic. Follow Christ's Banner.—Rev. W. A. Lewis.

My God and Your Need (659)

"My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19.

I. What are our deepest needs? We need strength and constancy; inward reinforcement and comfort; peace and poise; knowledge and love; hope and joy. We need forgiveness. Ah, how much we need forgiveness! We all need it, and the holiest among us are the most conscious of their need. We need new motives to high endeavor. Our human nature, like a cheap clock, quickly runs down. But is not all our need expressed when we say we need God? Our lives are poor without God, whatever else they may be supplied with. Deprived of all things else but God, a life may be infinitely rich.

A soldier had fallen in No Man's Land and lay helpless all through the night. At first he was hopeless as well as helpless. Then God spoke to him, came into his heart, became at once the greatest and the most intimate fact of his life. Wounded and bleeding, death hovering near, he felt richer and was happier than he had ever been before. God was supplying all his need, for God stooped low to take that life into friendship with Himself.

II. Christ is the medium through whom God ministers to our needs. If God is like the sun in the sky, Christ is like the sunshine. He warms our hearts, heals our diseases, enlightens our minds, redeems our lives from destruction. The Word made flesh to dwell among us may also dwell within us.—C. C. A.

Real Discipleship (660)

"They forsook all, and followed him." Luke 5:1.

Last autumn the Philadelphia Public Ledger gave an interesting account of an Oklahoma Baptist minister who wanted to preach the Gospel to enlisted men of the United States

Navy. In order to reach them he wanted to get "close up."

Going to the Navy Yard at League Island, Philadelphia, he tried to enlist. But Uncle Sam wouldn't have him; he was three years beyond the age limit. "If I can't break in in one way, I'll break in in another," this eager minister said, and promptly enlisted as a stoker. "Now I have my chance," he told his friends. And in hours off duty, sitting below decks, he talks to his comrades about the Gospel.

"Somewhere out in the Atlantic, in the hold of a great battleship, the Baptist pastor is stoking for Uncle Sam. Stripped to the waist, with straining muscles, he bends to his task. He knows that if a German submarine torpedoes the ship, his chances to escape are zero. He weighed these chances before he had enlisted and—he is indifferent to torpedoes."

That seems to be the kind of spirit Christ found in some of the men to whom he spoke and who left "all and followed him." That is discipleship.—C. G. Trumbull.

The Highlander's Victoria Cross (661)

Private Wilson, of the Highland Light Infantry, charged a Maxim gun of the Germans that was playing on the British position and mowing down his comrades.

"Mon, I'm angry with yon gun, an' I'm gaun to stop it!" he said to a private of the King's Royal Rifles. The rifleman followed him, but soon fell. Wilson dodged among haystacks until he got into position, and with a deadly shot brought down the German gunner. Another took his place at the gun, and Wilson fetched him down. A third, fourth, fifth and sixth man fell in the same way. When he had silenced the entire crew, and rushed forward and bayoneted an officer who fired at and missed him, he slewed the gun around and mowed down a company of German re-inforcements. He went back unscathed, fell in a faint, only to awaken and ask whether the gun had been brought in. Told that it had not, he staggered back and returned with it on his shoulder. Then he went back again after his wounded comrade.

"Thank God, you got the gun!" were the dying fellow's last words to Wilson.

But the gun was only a trophy; the real victory was the triumph of courage against odds. So the real victory of Christ was the cross and the resurrection, but his healings advertised him as One with a divine mission.—Rev. John F. Cowan, D. D.

"No Rent: Take It" (662)

These words of Henry Ford's will become historic as an expression of prompt and ungrudging patriotism.

The famous manufacturer, whose exertions in behalf of peace, noble if Quixotic, are well known, has since our declaration of war been devoting himself ardently to the task of winning a speedy victory. He had offered to assist the Administration in any way he could; so when a location was sought for a terminal supply-station, and his great automobile assembling plant in Boston was reported as most suitable, the government telegraphed Mr. Ford asking if the building could be obtained and

what the rental would be. As quick as lightning came the reply, "No rent; take it."

His answer was characteristic of the man, and largely characteristic also of the times and of our American people. Our best is at the service of our country: "No rent; take it."—A.

"All They Got Was Just Me" (663)

Harry Lauder had just come from France. He told of a visit he paid to a hospital in France. He said:

"The Huns do not know of such a word as mercy. In one of our hospitals I found a poor fellow who had one eye and half his face blown away. When he talked, his mouth was so hideous it was difficult to look upon him. It was sickening to gaze at that poor creature."

"Yet, when I asked him how he received his injuries, he tried to smile as he told me the story."

"It was a fountain pen that did that for me," he said. "I was one of the first to reach a trench that the Huns had just vacated, and, looking down on the floor of the dugout, I happened to see a fountain pen. Thinking to write to my wife and children with it, I stuck it in my pocket. A few days later, having a minute's time, I pulled it out, and unscrewed the cap. . . . and when I woke up I was as you see me now. It was filled with dynamite, that fountain pen, and was just another trick of the Huns to wound and cripple our men. But I'm mighty glad, sir, that they were fooled in one respect, at least. They probably expected to bag half a dozen of our boys, but all they got . . . was just me."

"Crippled beyond description, suffering the agonies of the damned, his one consoling thought was, 'All they got was just me!'"

Thirty Hours (664)

A Colonel of an Iowa Regiment shot through the body lay thirty hours on the field of Shiloh while the opposing tides of blue and gray swept back and forth over him. The suffering of that day repeated many thousand times in the War of the Rebellion, will be prevented and relieved by our Red Cross in the campaigns before us. The stricken and the dying will be given immediate help, with all the aid science and skilled surgery can afford.

Who Made the Flag? (665)

A flag was raised over the Jamestown worsted mills. From the owners of the mill itself I learn:

The flag was made of wool from American sheep—

Sorted by an American,
Carded by an Italian,
Spun by a Swede,
Warped by a German,
Dressed by an Englishman,
Drawn in by a Scotchman,
Woven by a Belgian,
Supervised by a Frenchman,
Inspected by an American,
Scoured by an Albanian,
Dyed by a Turk,
Examined by an Irishman,
Pressed by a Pole.

Where else could this be true except in the "land of the free and the home of the brave?"—Philadelphia Public Ledger.

The Flag (666)

The flag means liberty. It also means law. Its red means devotion, even to the shedding of red blood. The flag cost the blood of thousands. Because they gave their lives we have what we enjoy. The time has come when we must give life for the flag. The white means purity and intelligence. Good citizenship means good character. Wrongdoing is treason to all the things for which the flag stands. Honesty, industry, and sobriety are all in the salute to the flag. The white also stands for intelligence. No one who is ignorant is a full American. The hand that casts the ballot must be directed by the head that knows the ballot. Then the stars in the blue of the flag stand for Him who is back of the stars. This is not an infidel nation. We may not understand God alike, but we do all alike believe there is a God. The great moral laws of God are the basis of America's laws. When any man turns his back on God, he turns his back on the flag.

A Patriotic Meeting (667)

Use the American flag freely in decorating the room. A week or two before the meeting ask one or two members to prepare brief talks on the history of the flag, giving incidents such as the writing of "The Star-Spangled Banner." If you have access to a good dictionary you will find colored plates showing different kinds of United States Flags, the pennant, the garri-son flag, and the revenue flag. Also, perhaps, your State's coat of arms. Make copies of them and display them in the room. Let members give talks on these, but the talks must be brief. Use may be found, during the meeting, for a recitation on patriotism or the flag. Those that speak on the flag will remember the ideals for which the flag stands and will emphasize them.

Church Banishing Plagues (668)

A recent writer says: "The church has banished, or helped to banish, many of the social plagues that used to poison and devastate human life." Slavery is gone. Child-labor is going. The power of great wealth is to be controlled more and more. The church makes for the decencies of life. It is leaven at work in society moulding the national will, slowly, painfully, but surely, to the will of God.

Learning to Know Ourselves (669)

More than a year had passed since the epoch-making day at Lexington and Concord. For the colonists it had been a year of feverish anxiety and activity. Ticonderoga and Crown Point had been taken. Bunker Hill had claimed its 1,600 dead. Washington had taken command of the patriot army. The British had been driven out of Boston.

Yet the colonies were still bound together with but a rope of sand. The thought of final separation from the mother country, of permanently relinquishing the privileges of British citizenship, was by no means popular. There still was hope that the wrongs of the colonies

might be redressed. The Tories, great in number, in wealth and in influence, would not listen to talk of separation. The Quakers and Moravians were opposed to war as sinful and would content themselves with such redress as might be obtained through remonstrance. Others, willing to go to any extreme where there was chance of success, could see no hope.

The Continental Congress discussed the question long and keenly. On the 7th of June a resolution had been introduced declaring "That the United Colonies are and ought to be free and independent." Seven colonies had voted for it; six voted against. Greater unanimity was indispensable.

All through June the debate was waged. Then came the great day—July 4, 1776. The delegates took their places early in the morning and the doors were closed. It was decided to remain in session until the issue should be settled one way or the other. Three millions of people waited.

"Clang!" The big bell in the dome of the hall spoke sharply. The locked doors were thrown open and the delegates came pouring out with faces flushed but jaws set.

Lexington, Concord, Ticonderoga and Bunker Hill had taught the world to know the hearts of the American patriots. The Declaration of Independence taught the patriots to know themselves.

In this work for democracy we are learning to know ourselves.

Abuses Creep In (670)

Abuses creep into nations as the money-changers established themselves in the temple. Jesus drove the latter out, and we must apply the same principle to evils in our nation. The liquor traffic cannot be condoned or reformed; it must be expelled.

The Best Patriot (671)

"Righteousness exalteth a nation." This may safely be taken as a general principle. Righteousness promotes the life of a nation. Good has in it the seeds of life. It is constantly reproducing itself. It has in it the potency of increased harvests of good. It produces thirty, sixty and an hundred fold. Evil has within itself the principle of decay. Its tendency is toward death, disintegration, and destruction.

Righteousness promotes the prosperity of a nation. Evil does not pay. Good does pay. It is true of nations as of individuals that "Godliness is profitable unto all things, having promise of the life that now is, as well as of that which is to come." Queen Victoria was right when she handed a Bible to an ambassador from a foreign court and said: "Tell your master this is the secret of England's greatness." The best patriot is the man who loves his Bible best, tries hardest to live by it, and to get others to live by it.

Righteousness is the chief factor not only in the prosperity, but in the safety of any nation.—H.

Sin a Reproach (672)

"But sin is a reproach to any people." It cannot be denied that in our times iniquity most alarmingly abounds. There is not a sin

known to Satan which is not more or less prevalent in our beloved country. Fraud and dishonesty, embezzlements and defalcations, profanity, Sabbath breaking, licentiousness, intemperance, gambling, political unfaithfulness—these things alarmingly abound, and are a deep reproach upon our people. For the sake of the happiness, the prosperity, and the perpetuity of our nation, they must be attacked by the people, and overcome by the power of law, public sentiment and right living.—H.

Our Flag (673)

Resplendent on a field of blue,
A star for every sovereign State,
With seven bars of crimson hue,
And six of white in alternate.
Flag of our Union!—Everywhere
On land and sea and under sea,
And in the ocean of the air—
A pledge of law and liberty.

Germany Has Changed (674)

William I, when his troops entered the Franco-Prussian War, said to them: "We are not making war on the peaceable citizens of France, and the first duty of the loyal soldier is to protect private property, and not let the high reputation of our army be stained by the commission of any isolated lack of discipline. I expect of you that you will conduct yourselves with honor in the enemy's country."

Has the present ruler of Germany or the Crown Prince shown similar spirit?

At The Hague, when the use of mines was under discussion, Baron Marschall von Bieberstein said: "Officers of the German Navy will always fulfill in the strictest manner the

duties which result from the unwritten law of humanity and civilization."

Would the Lusitania have been sunk or the "sink-at-sight" order of the German Navy have been issued if the spirit of Germany had not since changed?

False Economy (675)

The contention of German statesmen that since their country imports nothing and buys only of itself it is therefore growing rich from the war is not well founded, says Mr. Herbert C. Hoover. The case is like that of the young man who decided to grow his own garden stuff. He had been digging for an hour when his spade turned up a quarter. Later, he found another quarter, then a dime, and finally another quarter.

"I've struck a silver mine!" he said to himself; but as he straightened up he felt something slip down his leg. Another quarter lay at his feet. There was a hole in his pocket.

No Ambulance for Him (676)

The old soldier was telling of his thrilling adventures on the field of battle to a party of young fellows, one or two of whom were sceptical as to his veracity.

"Then," he said, "the surgeons took me up and laid me in the ammunition-wagon, and——"

"Look here," interrupted one of the doubtful listeners, "you mean the ambulance-wagon." But the old man shook his head.

"No," he insisted; "I was so full of bullets that they decided I ought to go in the ammunition-wagon."

THE SABBATH

An investigation in Germany during the term of the present Emperor, long before the war, showed that 57 per cent of the factories—more than half—and 77 per cent of the establishment of trade and transport—more than three-quarters—were running seven days in the week in the land of the so-called "holiday Sunday," whose downward steps, historically, are holy day, holiday, work day, devil's day, despot's day.

President Lincoln, during the Civil War, ordered that Sunday labor be reduced to the minimum. President Wilson has done the same thing in this war.

Fellow pastors, let us try to teach our people and lead our people to keep their Sundays for the great things of the soul. And just at this time of the year is when the temptations to forget the Sabbath come upon them the more pressing. Tell them that working seven days in the week is physical suicide. One may be fifty years in discovering it, but the discovery is doubly serious when it comes.

Thinking secular thoughts seven days in the week is spiritual suicide. One may not discover it at all, because worldliness hardens the soul so that it does not know it is dying; such a death is all the more terrible.

Sunday brings new life to body and soul. Sunday is to one's entire being what the rain

is to parched grass, what food is to starved and emaciated frames, what light is to a darkened room. Sunday is grace and glory. Sunday is strength and comfort. Sunday is joy and song. Sunday is all that is blessed, and to ignore it is to cast from life its best gifts.

Suggestive Texts and Themes (677)

Guarding the Sabbath: "Remember the Sabbath day to keep it holy." Ex. 20:8.

The Lord's Day: "I was in the spirit on the Lord's day." Rev. 1:10.

The Sabbath a Day of Witnessing: Acts 17:1-4.

The Sabbath a Day for Doing Good: Luke 13:16.

The Lord's Day the Best Day: Neh. 13:15-22.

The Sabbath a Day of Rest: Ex. 20:8-11.

The Sabbath a Day of Worship: Isa. 58:13, 14.

A Day of Holy Memories: John 20:19-23.

A Day of Loving Service: Mark 3:1-6.

Jesus Kept the Sabbath: Luke 4:16-24.

Keeping the Sabbath: Mark 2:23-28; 3:1-6.
1. By Church-going. 2. By Bible-study. 3. By kindly deeds. 4. By visitation. 5. By restfulness. 6. By service.

The Day of Vision: Rev. 1:9-13.

The Sabbath a Reminder: Deut. 5:12-15.

The Spiritual Toboggan Slide (678)

Justice Strong says that a common lament of criminals is, "I started down by Sabbath desecration." Daniel Webster said: "Where the Lord's Day is perverted to mere pleasure and recreation, more drunkenness keeps up the orgies of hell, more foul immoralities rot into society, more revelry, carousal, fighting and crime debase mankind, and more blood reddens the earth on that day than on any other."

Not By a Jugful. (678a)

Bob Burdette expresses in more homely but no less effective language the same truth which Hallam learned from history. Burdette said: "The Declaration of Independence was not written in a beer dive on a Sunday afternoon, not by a jugful."

Keeping Conscience Inviolable (679)

Years ago a country boy with Christian training was working in a large printing office in New York City. One Saturday after he was given a copy which he couldn't "set" without working on Sunday, he courteously said to the foreman, "I will work on this till twelve o'clock tonight, and finish what I can; but I cannot work tomorrow."

"Then you'll lose your place," said the foreman.

He took the copy to his employer and said, "I can resign my position, but I cannot violate my conscience." He was never again asked to work on Sunday. That boy was John Harper, the founder of Harper Brothers' Publishing House. Suppose John had violated his conscience, what then?

Reward of Sabbath Keeping (680)

A Japanese widow was making a meager living for herself and her two little girls by making bean-paste in the forenoons and peddling it around town in the afternoon. One day she heard of Jesus, and ere long, by baptism, publicly confessed her allegiance to the living God. Thereupon she decided to observe the Sabbath according to his law. "You are a fool," said her relatives and neighbors. "When you worked for seven days a week, you could not earn enough rice. How do you expect to live working only six days?" "I am a Christian now," replied the woman, "and it is my business to obey God's commands. It is his part to see that my needs are supplied." God honored her obedient faith, and she earned more in six days work than she had previously done in seven. Moreover, in his providence she was led to a Christian mission school where she became cook to the students, and where her two daughters received a Christian education, fitting them for happy and responsible positions later in life.

God has ways of rewarding those who are faithful to Him.—H.

Brought It With Him (681)

Early merchants on the American frontier conspicuously failed in the observance of Sunday. Therefore, when a young New Jersey trader who had settled at Louisville, Ky., closed his store on the first Sunday after it was opened, there was much ado in the town.

"Why," said a merchant, "Sunday hasn't yet crossed the mountains." "Yes, it has," declared the merchant pleasantly, "I brought it with me."

That simple and ready reply proved more effective than any amount of argument, and although the newcomer was the first to observe the day in town, he soon had many followers in Sunday closing.—Youth's Companion.

Excuse, Not a Reason (682)

One man says: "I do not go to church on Sunday because I was never taught to go when I was young, so I did not form the habit." Another man says: "I do not go to church on Sunday because I was forced to go when I was young and it grew distasteful to me." One excuse is as good as another when you do not want to do a thing.—Watchman-Examiner.

Sweet Clover (683)

The plan of allowing a field to lie fallow—that is to say, plowed and unseeded, or sown with clover—has been known from the time of the ancient Greeks. Every wise farmer, at the end of a varying period of years, follows this practice, thereby increasing the future crop-producing power of his field. "By a complete summer fallow," says an old writer, "land is rendered tender and mellow."

Who shall say that nature has no Sabbaths? Surely in our weekly round of work we, too, need the fallow day, when, instead of the practical crop, we raise the flowers—the sweet clover—of worship and service.

Sunday Sellers (684)

And in all our American cities the sellers are inside the walls. Every Sunday soda bar, every Sunday cigar stand, every Sunday movie is just one more push Sodomward. Sin sometimes inches along very slowly like a glacier. Sometimes sin's payday is a long time coming, like a sailor's. But in the fulness of time the ship comes home. Yea, my boy, payday is just as sure in the mills on the Styx as in the mills on the Brandywine river. Always remember that when any man or set of men tramp all over God's most emphatic command there is always the Devil to pay. And there is never any ten per cent off, either. Does any one know of any lasting prosperity built up on Sunday selling? Run over all the great industries and see if you can find a single one a Sunday seller. Heinz Pickles, Quaker Oats, Cash Register, International Harvester, Standard Oil, Remington Typewriter, Ivory Soap, Arrow Collars, Packard Cars, Walk-Over Shoes. And a hundred and more times ten more. In Coatesville the drug store that has won out in the years and does the biggest soda business is the one that has always been against Sunday selling, and whose Sunday card reads Medicine Only. For the Sunday seller there is sure sooner or later the "receiver," the sheriff, or the "stung" stockholder. And this for the very simple reason that all business health like all physical health is regulated by the immutable laws of God. And the everlasting command from Sinai was, "Remember the sabbath day and do not do any work. (Exod. 20:8-11).—W. Ridgeway.

Find Bible Reasons (685)

"A minister," says the Rev. Edwin S. Stacker, of Ottawa, Kan., "observing a lad starting for the river on a Sunday morning, said, 'My boy, the Sabbath day was given you for rest.' The boy quickly replied, 'I ain't tired!' We must find other reasons for Sabbath observance, especially for folks who are 'not tired.'"

The House Dark (686)

A Jewish rabbi's parable tells of seven brothers who lived together. Six worked and the seventh cared for the house, having the meals ready and the house bright for his brothers in the evening. But the six said that the seventh must work, too. So in the evening they returned home and found the house dark and no meal prepared. Then they saw how foolish they had been, and quickly restored the old way. The Sabbath is a day among the seven which provides light, comfort, and good for the others. If it is driven out to work, the other days will all miss its blessing.—Dr. J. R. Miller.

Sunday "At Homes" (687)

In the relations that missionaries have with foreign residents and government officials, they are sometimes called upon to refuse to take part in social functions on Sunday. Their courteous refusal is always respected. In Lahore, India, dinners were being given by the Lieutenant-Governor in honor of the Viceroy. Dr. J. C. R. Ewing, who was then Vice Chancellor of the Punjab University, received an invitation for himself and his wife to dine with the Viceroy of India on Sunday evening. They sent their regrets and were immediately asked to come on Monday evening. Since I have been in Persia, the Russian Consulate "At Homes" have been on Sunday afternoons. The American missionaries have taken pains to pay their respects to the Russian Consulate on all other occasions, but have been particular not to do so on Sundays. A few weeks ago a notice reached us that the Russian Consulate "At Homes" were to be changed to Saturday afternoons, "so that the American missionaries could also come."—Dwight M. Donaldson, Meshed, Persia.

The Seventh Day Law (688)

"The Sabbath was made for man."

He who gives his mind no rest, brings up in the madhouse or in the grave. . . . And a man who habitually overworks at last comes down with typhoid fever, and that fever runs seven, fourteen, twenty-one, or twenty-eight days, changing every seventh day, as do other diseases which result from physical exhaustion. Why is this? It is because man is built on that plan. His pulse changes every seventh day. He needs a weekly rest as much as an eight-day clock needs a weekly winding. . . . Man cannot escape the universal law, nor the eye of the one Lawgiver. This law of seven is inwrought in our very nature, and holds us in health and sickness, from life's earliest origin to its end. Neither Jew nor Christian, skeptic nor heathen, can escape its power.—H. L. Hastings.

Sabbath Bondage (689)

A devout Scottish minister has told of a house at which he stopped and spent the Sabbath when he was in northern Scotland. The day was rainy and close, and he finally suggested to the woman of the house that the window of the little parlor might be raised to admit some fresh air. "Mon," said the old woman, with stern disapproval written plainly on her rugged face, "dinna ye ken that ye can hae no fresh air in this house on the Sabbath."—Youth's Companion.

Warms You Up (690)

Mark says to Pete: "Here's a proposition. I'll go to church with you today, to any place you select; and, if you don't admit afterwards that it did you good, I'll set up a fifty-cent cigar."

"I'll go with you!" cried Pete. "There's everything to win and nothing to lose."

And Pete went, though he hadn't been to church in five months before—the last Christmas, when his wife coaxed him to go—and he had two Sunday papers in his hand, with the pictures of the "Katzenjammer Kids" and "Henpecko the Monk."

But by the time the leader of the song service, who was dressed and looked and spoke just like any bright, alert business man, got them all to singing, even way back in the galleries, and Pete had caught the air of a familiar song that he used to sing years ago, he began to "get into the push of the thing," and was surprised when he found how he had warmed up with interest in what was to follow the song service. It was a restful change from the stale shop-talk of the hotel lobby and the "Katzenjammer Kids" and—

Well, I might as well tell you that Pete lost his bet. He came home from church agreeing with Gladstone, who said, "Sunday rest is a priceless blessing." And with President Wilson, whose first Sunday in the White House took the breath away from Washington, when it was found that the new President and his cabinet had observed Sunday as a day of rest and worship. Not an executive office of any of the departments was open. President Wilson sent word to his secretaries that unless messages of the first importance came he did not want to see them until Monday morning. The President and his daughters attended church. The Vice President and Secretary Bryan taught classes in the Sunday school. Society, taking its cue from the White House, foreswore morning paper-chases, afternoon bridge-parties, and dinner dances to form unusual additions to Washington's church congregations.—Rev. John F. Cowan, D. D.

God Not a Seven Day Master (691)

If God, like some employers, had not provided a Sabbath, we should have groaned under the hard bondage of his service. Now that he has given man such a blessing so that we may have a chance to draw closer to him, it is often treated as if it were a galling chain. Those that fret at having to work six days in the week fret even more at the thought of keeping holy the other day.

The Wrong Side of Sunday (692)

On the breakfast table were three Sunday newspapers, on which the members of the family pounced as they straggled down to breakfast. Most of them had been out late Saturday night. More than one of them began the day with a headache. Only the father and the mother went to church; the young people were too tired, or didn't care to dress.

When the parents came back, the pages of the newspapers were scattered; there was hardly a chair that did not contain crumpled parts. After luncheon they were seized again and actually squeezed in search of some new sensation for wearied minds.

The home had a good library, but not a book was opened that day unless it was mother's Bible as she "looked up the minister's text." The hymn-book lay on the piano under a pile of trashy rag-time songs. The family Bible on the centre-table was buried deep under colored comic supplements.

The whole atmosphere of the day was commonplace, drab, markety, waltzy, depressing. There was nothing that lifted the thoughts above the wearisome round of business, politics, scandals, bargains, crime, war, which were the themes of conversation. Sunday was just the stale butt-end of Saturday night. Sixty-four pages of Sunday newspaper had been drained dry, and not one element of restfulness, of inspiration for the work of the next week, of spiritual uplift and helpfulness, had been found.

O the pity, the immorality, the unscientific inefficiency of such a Sunday! As the Youth's Companion asks, "Is the soul of man so mean, so sordid, that not one hour of one day in the week can be saved for an acquaintance with the better things of literature and life and for the higher ministrations of the spirit?"—Rev. John F. Cowan, D. D.

SERMON TOPICS

A Militant Campaign for Christ and the Church.
First Presbyterian Church, Concordia, Kansas.
James Aikin Smith, Minister.

Plan for Six Weeks.

A Council of War will be held Wednesday evening at 7:30.

A Training Camp will be conducted each Wednesday evening during the campaign.

Messages of Instruction and Inspiration, Sabbath Morning, 11 o'clock.

Mobilization, Isa. 13:4 R. V.

Base of Operation, Matt. 16:18.

Winning Recruits, John 1:41-42.

Slackers and Deserters, Judges 5:23, Psalms 78:9.

Conditions of Peace, 2 Cor. 5:17-21.

Trophies for the King.

Messages of Appeal Sabbath Evening at 7:30 o'clock.

Amnesty.

Why Enlist?

Christ Rejectors.

Crown Him King.

Victory All Along the Line.

Pleasing Him Who Hath Enrolled Us.

Martial music by the young folks' choir.

Declaration of War.

Our Motive—Love of Christ, 2 Cor. 5:12-15.

Our Objective—Crown Jesus King, Rev. 11:15.

Our Commander and Chief—Jesus the Head of the Church, Col. 1:18.

Our Plan of Campaign—Watch and Pray, Neh. 4:9.

Our Base of Operations—The Church, Matt. 16:18.

Our Base of Supplies—God will Supply, Phil. 4:19.

Our Armor—Whole Armor of God, Eph. 6:10-19.

Our Battle Cry—Remember the Lord and Fight, Neh. 4:14.

Our Confidence—More than Conquerors, Rom. 8:37.

Our Marching Orders—Go ye, therefore, Matt. 28:19.

The Sinews of War, 1 Cor. 16:1-2.

Our Reward—The Crown of Righteousness, 2 Tim. 4:7-8.

Oath of Enlistment.

In response to the call of our Commander and Chief for Volunteers to "Fight the good fight of faith," I do here and now offer my services in this Militant Campaign for souls.

I am willing to "do my bit" and will attempt to win at least one recruit for Christ and the church.

Name.....

Oath of Allegiance.

"Absolutely and entirely renouncing all allegiance to any and all other masters who have had dominion over me," I surrender to Jesus who died for me, and who ever lives to lead me in triumph over the enemy. I accept His conditions of peace, 2 Cor. 5:17-21. I desire to become a subject of His Kingdom and to unite with the church where I may be trained for service in the ranks.

Name.....

PATRIOTIC SERVICES.

Series of "Uncle Sam Sermons" Now Being Preached in the Tannersville Methodist Episcopal Church, Tannersville, N. Y.

G. Franklin Snyder, Minister.

1. "Uncle Sam and the World War"—Why America Is In It.
2. "Uncle Sam and the Germans"—They Shall Not Pass.
3. "Uncle Sam and the Hungry"—Booze and Bread.
4. "Uncle Sam and Diplomacy"—Provincial or a World Power?
5. "Uncle Sam and His Enemies at Home"—Death to the Disloyal.
6. "Uncle Sam and the Peacemakers"—Just What Did Jesus Really Teach about War?
7. "Uncle Sam in Fighting Trim"—Mobilizing the Entire Nation for Victory.
8. "Uncle Sam and World Peace"—Disarmament and Maintaining World Order.

THE KING'S INSURANCE COMPANY. THE ONLY ABSOLUTELY RELIABLE COMPANY.

Local Representative—Rev. E. L. Meisenbach,
Henrietta M. E. Church.

STATEMENT.

Cash Capital.

The unsearchable riches of Christ. Eph. 3:8.

Assets.

Real Estate—

An inheritance incorruptible and undefiled and that fadeeth not away. 1 Pet. 1:4.

Cash in Bank—

Buy of me gold, refined by fire, that thou mayest become rich. Rev. 3:18.

Loans on Policies—

All day long He dealeth graciously and lendeth. Psa. 37:26.

Premiums Collected—

Thy faith hath saved thee. Lu. 7:50. Thy prayers and thine alms are gone up for a memorial before God. Ac. 10:4.

Liabilities.

Liabilities on Policies—

My God shall supply every need of yours according to his riches. Phil. 4:19.

Daily Dividends—

Who daily beareth our burden. Psa. 68:19.

Net Policy Reserves—

He is able to save to the uttermost, them that draw near to God through Him. Heb. 7:25.

Surplus Over All Liabilities—

Able to do exceeding abundantly above all that we ask or think. Eph. 3:20.

ARE YOU INSURED?

ADVANTAGES.

1. The King's is the largest and oldest Fire, Marine, Accident, Health and Life Insurance Company in existence. Organized before the foundation of the world. 1 Pet. 1:20.
2. It is the only Company insuring against loss in the great Judgment Day fire. 2 Pet. 3:10-13.
3. It is the only Company insuring against shipwreck in the River of Death. Isa. 43:2.
4. It is the only Company that erects no age limit. Jno. 7:37. Mt. 19:14.
5. Its policies insure against all accidents and provide amply for all sickness. Rom. 8:28, Psa. 41:3.
6. Its dividends begin from date of policy and are the largest in the world. Jno. 14:23.
7. Its ability is such that it can and will freely give a policy to every person on the globe. Jno. 3:16, Rom. 6:23.
8. Its policies are non-forfeitable from date of issue and give to the faithful holder Eternal Life. Jno. 10:28.
9. Its terms are so simple that "the way-faring men, yea fools, shall not err therein." Isa. 35:8.

WHY NOT TODAY?

Remember.

Family History—

No amount or character of hereditary taint in the family is any bar to a policy in the King's Company. There are no prohibited or doubtful risks. Rev. 22:17.

Personal History—

No questions asked. Though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool. Isa. 1:18.

Beneficiaries—

No husband shall be made the beneficiary in his wife's policy and vice versa. Rom. 14:12.

Conditions of Policy—

Repentance toward God and faith toward our Lord Jesus Christ. Acts 20:21.

Applications—

All applications are made directly to the president. Jno. 14:6.

A splendid place to make them is through the local agency, where you will always find a large number of sympathizing friends ready to help you.

THIS CHURCH NOT "DECADENT."

A leaflet containing the annual report of the First Methodist Church, Wellington, Kansas, shows a live church in action. Some items may be suggestive of possibilities to other churches. Here is the pastor's record of a year's work:

Calls, 792; sermons, 79; prayer meetings, 39; communion services, 5; patriotic services, 5; special addresses outside, 15; committee meetings, 138; missionary and other books sold by pastor, 145—loaned by pastor, 27; new books read in full, 17—read in part, 12; special programs prepared, 5; issues of Church Bulletin edited, 42; baptisms, 27; weddings, 18; funerals, 21; correspondence, letters and postals, 420; mission study classes conducted, 1.

The members are accounted for thus: In Wellington and vicinity, 885; in National Service, 21 (elsewhere 55 are reported from church and congregation); out of town, 107; unclassified, 5; total, 1,018. The church has given liberally to each of the ten "Disciplinary Benevolences," the "foreign missions" fund going to the support of a missionary in China. The result of the "living link" idea, this making concrete the objective of giving, is seen in the "special gifts." These are given to India, Africa, Korea and China, but those to the last country are nearly twice as many as all the others together. Another proof that where your treasure is, there your heart will be also. Then there are gifts to the Army and Navy Fund of the Church, to frontier churches, to Denver city missions among Italians, to colleges, to Armenian Relief, to Chicago Training School, to Anti-Saloon League, to hospitals, to rescue missions in San Francisco and New York City, to International S. S. Association, etc. Note the wide range of the sympathies of these people.

As might be suspected, the missionary fire burns in various departments. There are the usual woman's societies, the missionary programs in the Sunday School and Epworth League. Besides these, the Church Missionary Committee actually did something (hear! hear!). They "held four meetings, distributed 420 copies of Missionary News, and solicited special gifts!" There was a ten weeks' School of Missions. As a result—or was it a cause?

—there are three members serving as missionaries, two in Japan and one in Alaska.

This church does not forget its own community. The Sunday School, Epworth League and Ladies' Aid made 2,753 calls on the sick and strangers, gave 443 bouquets and 118 delicacies, and 148 garments to the same classes. Then there is Red Cross work, hundreds of articles; Red Cross and "Red Triangle" money, thousands of dollars; garments for war orphans in the Methodist Orphanage at Grenoble, France.

Can't you hear the humming in this beehive? There can be no drones there.

How is it done? "The church does not make use of any methods of securing money other than direct giving." Then there are 145 tithers in the church. The pastor is the Rev. H. J. Cockerill of the Southwest Kansas Conference, Methodist Episcopal Church.

Lifesaver's Mission on the Great Lake and Atlantic by Capt. W. H. Law, 135 Pine street, Detroit, Mich., is a worthy cause. In his little vessel he visits lighthouses and leaves scriptures and reading matter. The captain in his annual letter says: "The present period is to me, the world's crisis, and all people everywhere must be united. While the boys are at the front we will have to climb new Calvarys every day, bearing other people's burdens that press down upon them like crowns of thorns."

OTHERWISE OCCUPIED.

The priest had delivered an eloquent sermon on the Judgment Day. At the close of the service a worthy Irishman in his congregation sought him out, much troubled in mind.

"Father, do ye mane that everybody will be there on the Judgment Day?"

"Yes, Pat."

"Brian Boru and Oliver Cromwell?"

"Yes."

"The Dublin men and the Orangeman?"

"Yes."

"And the A. O. H. and the A. P. A.'s?"

"Yes, they will all be there, according to my understanding."

"Well, Father," said the questioner, "it's my opinion that there'll be very little judgin' done the first day."

APPROPRIATE, SURELY.

The Salvation Army lass had approached a group of young sports standing on a corner and one of them, as she held out her tambourine, took a nickel from his pocket and said, freshly:

"If I give you this nickel, will you say a prayer for me this evening when your pretty head touches the pillow?"

"I'll say it now," she replied, and as he dropped in his nickel she lifted her face and said:

"O Lord, make this young man's heart as soft as his head."

NO NEED FOR HASTE.

A divine of a certain parish in Scotland was walking one misty night through a street in the village when he fell into a deep hole. After

vainly trying to make his escape from the uncomfortable position, he began to shout for help. A laborer passing heard his cries, and, looking down, asked who he was. The kind minister told him, at the same time evincing much agitation. The laborer, however, sized the situation up in a very passive manner and remarked:

"Weel, weel, ye needna kick up sic a noise. Ye'll no be needed afore Sawbath, an' this is only Wednesday nicht."

A PRIZE DOG.

"This dog took first prize at the cat show."

"How's that?"

"Well, he took the cat."

USE OF OUTDOOR ADVERTISING.

Out door advertising relates to bill posters, street car cards, painted and electric signs, Church Bulletins and wayside Pulpits.

Bill posting and street advertisements are seldom used by churches. In special campaigns, however, they are useful and the following information may be serviceable. Posters are measured by the sheet which is 28x41 inches. The regular stands are usually four sheets high and the charge is so much a sheet for posting, and so much a year for display. The maximum charge is usually 20c a sheet per month—in small cities it is sometimes as low as 10c. About 25 per cent extra paper is required for renewals, as it is part of the contract that the local bill posters shall keep the bills renewed in case they are torn down or obliterated by the weather. Bill posting is apt to be cheaper in the Winter, but is then but a comparatively poor form of advertising as pedestrians will not stop in the cold to read.

Street advertising is largely in the hands of Street Railway Advertising Company which controls car displays in about three-fourths of the American cities. The cards are usually 21x11 inches and can be printed in colors. The average price for maintaining this kind of advertising is about 1-1-3 cents per card per day. In city of about one hundred thousand which operates about seventy-five cars, the cost would be about \$25.00 per month. But before our churches can hope to use this kind of publicity they must increase efficiency in church door advertising. Many of our churches are trying to attract new people but have not a Bulletin Board outside to tell the name of the church and the good work being done. To strangers it might be a Methodist or Catholic Church for all that the stones can tell.

A neatly set up Interchangeable Steel Bulletin will add dignity to any church wall and harmonize with its architectural background. In some New England towns, Bulletins are placed on the terraces, that is where the church itself stands back a distance from the street.

The best Church Bulletin that can be purchased is the movable letter sign, an example of which is given on outside cover of this issue. These splendid equipments can be purchased at exceptional low prices and have the advantage of variety and design. The fixed sign soon becomes a part of the passer's consciousness and after the first few days, he no longer looks at it. The Movable Signs are changed semi-weekly and people passing soon get the habit of stopping to read what new words can be found upon it. On the first days of each week, the sign may well carry little sentences from the prophets and poets of the ages. On all the last days of the week, the Sunday Services and Sermon topics can be announced. Ministers should be warned that it is the brief sentence that is noticed and remembered. It is the crowded sign which no one has time to read. By electrical attachments these signs can be used at night, and by means of glass are well protected from the weather.

Without doubt Interchangeable Steel Bulletins are the cheapest and most effective advertising medium that can be used in connection with church work.

PRAYER MEETING DEPARTMENT

The Mid-Week Service.

What are my prayers like? If I were God, could I listen to them? Are they mere pretences at prayer—full of nothing but sound? Is there any reasonable ground for assuming that they can accomplish anything? Or are my prayers weighted with sincere desire? Do they comprehend my brother's good as well as my own? Are they spoken in faith? Do they go forth in great expectancy? Then do they surely "exert a mighty influence," and they become fellow-laborers with all God's ministries of grace. The greatest thing I can do is greatly to pray.—J. H. Jowett.

GENERAL TOPIC FOR THE MONTH.

The Land We Love.

I. THE CHOSEN LAND.

Gen. 12:1-3; Deut. 8:7-10; 11:3-12.

— Expository Notes.

Comparison has often been made between the Israelites' occupancy of Canaan and the American possession of the eastern coast of North America. The little band on the Mayflower has been compared to Abraham, who left a civilized country with all its luxury and fared forth into an unknown land at Jehovah's command and promise. A great journey of a great man with a great mission! No less surely under the guidance of God, if less consciously, did the Pilgrims sail west in the little Mayflower unto a land which the Lord God had reserved for them. And no less certainly than Abraham, they had a mission to become a great nation that they might bless the world. We have had for a long time some vague idea of our high mission to offer the gift of liberty to the world, but the events of the past year have broadened and deepened our conception of this mission.

The Israelites who undertook the conquest of the land under Joshua, found it occupied with many petty tribes under different leaders, making the conquest of Canaan fairly easy. So the Pilgrims came to a coast scantily populated with mild and comparatively friendly Indians.

The Hebrew people struck their roots deep into the soil of the Chosen Land. They have loved it with a love which has endured until this day. We would do well to cultivate such a pride and love among the youth of our own generation and country, not only for our history but for the land itself, its wide valleys, great lakes, far-reaching sea-coasts, and lofty mountains. As Moses told the expectant Hebrews, they were coming to a good land, a land of brooks and fountains, of wheat and barley, of vines and fig-trees, where they could "eat bread without scarceness," a land whose stones were iron and whose hills held copper. How all this contrasted with the Wilderness from which they had come! Compared with Egypt, of which their fathers had told them, this land needed not the laborious and expensive processes of irrigation—"where thou waterest thy seed with thy foot"—but it "drinketh water of the rain of heaven."

What a list of blessings like that one, could the dweller in the United States write out!

Plan for Our Meeting.

Let the aim of this service be to rouse a patriotic pride in, and love for, our own land. Utilize the Fourth-of-July enthusiasm. It can best be done by information. Ask different young people to tell of the resources of the United States, animal, vegetable and mineral, of its intellectual and religious advantages. Emphasize those in your own region.

Speak of the "beauty-spots" of the country. Perhaps some of your company have visited the more noted. Ask them beforehand to speak briefly upon their visit there. Enumerate the beautiful places in your own locality.

"And then bless Jehovah thy God for the good land which he hath given thee."

II. CONDITIONS OF POSSESSION.

Deut. 4:34-40; 6:10-15; 8:11-20; 11:13-25; 28:47-52.

Expository Notes.

The Book of Deuteronomy emphasized to the ancient Hebrew the fact that this beautiful land was not given to him to do as he pleased with it, regardless of any outside obligations. There were conditions attached to the occupancy of the land. Prosperity and continued possession of the land depended on their worship of Jehovah and obedience to his commands. That, by the way, is the lesson of all history. A nation grows powerful by the practice of the stern, primitive virtues. When strong and rich, it becomes avaricious and sensual and goes down the slide into oblivion, while another nation has its chance.

Deut. 4:34-40. This is an appeal to history, a recital of the great things Jehovah had done for them, and an admonition to obey his commandments that they might **prolong their days in the land.**

6:10-15. A glimpse of the blessings which came to them with the land as the gift of Jehovah, and a warning that if they served other gods, Jehovah would no longer protect them, but would destroy them.

8:11-20. Here they are warned that these gifts of Jehovah, which should be a motive to thankfulness and obedience to him, may become a temptation to forgetfulness and pride.

Wealth is a power. It is also a peril. Our own nation needs to remember that the possession of wealth is only a stewardship, that privilege spells responsibility.

11:13-25. Again is seen the fear of future idolatry. The best defense is to teach the Word of God to the children. We need to enlarge and intensify the work of our Sunday Schools.

28:47-52. In this terrible chapter, which is exceeded in the Bible only by the words of Jesus in Matt. 23, the prophet sets forth the fearful results of disobedience. He gives a description of the agent of their punishment, long recognized as a portraiture of the Assyrian nation, known as the most cruel of the nations of antiquity. It has been left for the present day to furnish a parallel to the hitherto unapproached "frightfulness" of the Assyrian.

Plan for Our Meeting.

Topics for discussion. Is the war helping our nation to find her soul? Perils before the United States. Parallel Deut. 4:34 in the history of America. How can we best defend the nation against the dangers of the future?

* * *

III. AN EXILE'S MEMORIES OF THE LAND.

Psa. 137:1-6; Neh. 1:1-4; 2:2,3; Ezra 3:12,13; Hag. 2:1-5.

Expository Notes.

The poets express a well-known feeling when they say that "blessings brighten as they take their flight," and that "absence makes the heart grow fonder." Those Jews who had not cared especially for their land and Temple, developed a strong love for them when forcibly deported from the country, and those who had a mild affection for them before loved them with a feverish intensity as they recalled them in distant Babylon.

Psa. 137:1-6. Here we see the emotions of the exiles as groups went out upon the willow-bordered canals of Babylonia to read together words of their sacred Scriptures and to sing psalms. But when some of the Babylonians strolling by were attracted by the strange music and asked them to repeat the songs, they proudly refused, figuratively "hanged their harps on the willows." "Sing the sacred songs of the holy Temple for the entertainment of the hated heathen captor! No, indeed!" Then they remember the city of David with an intense longing. "May I lose all power of doing and saying, of action and speech, if Jerusalem be not dearer to

me than anything else in the world!" How dear a thing is to us when we have lost it!

Neh. 1:1-4; 2:2,3. Nehemiah in exile in the days of the Persian kings hears of some new outrage perpetrated on the defenseless city, and with oriental abandon he fasts and weeps, and prays, until traces of his sorrow are seen upon his face by his royal master. Absence had increased his regard for his country and its capital.

Ezra 3:12, 13; Haggai 2:1-5. When the return of the Hebrews had been authorized, the first band of exiles arriving at Jerusalem began as soon as possible to lay again the foundation of the Temple. But the older men who could remember the glories of the first Temple wept when the younger men shouted. How could this little band of poor and feeble exiles hope to reproduce the magnificent temple which the rich king had built with the resources of a prosperous kingdom under his control?

Such reflections soon caused the work to lag, and it was sixteen years later when Haggai's stirring exhortations caused it to be renewed with vigor. But as the building was completed, there were still a few very old men who had seen "this house in its former glory," and in their eyes "it was as nothing."

If we were to have only a memory, and not the possession, of our own beloved land, what poignant grief it would bring us! Is it not well to think of this beforehand, and defend ourselves before the catastrophe by remembering that righteousness exalted a nation," and that by obedience to the Lord's commands a nation may "prolong its days in the land." Let us take a lesson in time from the Hebrews' unavailing regrets!

* * *

IV. THE BETTER COUNTRY.

Heb. 11:8-10, 13-16; Rev. 21:2-4, 22-27.

Expository Notes.

Heb. 11:8-10, 13-16. The unknown author of this book reminds us of the fact that back of the love of the Hebrew for this promised land, was a yet wider vision, a yearning desire for a still "better country," a fatherland of their own. For in that beautiful land of promise, Abraham considered himself as only a sojourner; dwelling in temporary tents, while he looked onward for the city—the only one having eternal foundations, the one whose architect and builder is God.

And not Abraham alone, but other ancient heroes, and modern ones also, confess that they are strangers and pilgrims on the earth, seeking a country of their own, a home, a real fatherland. So Wordsworth in his "Intimations of Immortality" speaks of our souls as coming from afar, and possessing vague impressions of their ancient home.

Rev. 21:2-4, 22-27. The better country of the patriarchs, the kingdom of heaven of the gospels, become here, the holy city, the new Jerusa-

lem. A city implies a permanent dwelling-place, preparation for the inhabitants, friends and fellowship. Then a dweller in the city possesses citizenship, a right and a share in the commonwealth. And this city of the new Jerusalem is "coming down out of heaven"—in other words, the eternal life begins on earth and is lived there for a while. The chief feature of it is the close companionship of God with men and his careful guardianship of them.

See what is to be thrown out of the familiar life of this world, no tears, no death, no sorrow, no pain, no night! Surely when that is done "all things will be made new." But there will be light—and light stands for knowledge and joy.

Note the word "peoples," v. 3. Israel is called the people of Jehovah, and the Gentile nations are the peoples. But now all men shall be God's peoples, not Jews alone. So in verses 24 and 26, the nations, not only Jewry, shall walk in the light of God, and the kings and the nations shall bring their honor and glory into the city. This universal dominion is not to be one of force and conquest, but one in which the kings and nations of earth offer a willing allegiance and loyalty.

The open gates speak of security to all within and a cordial welcome to all comers. No, the last verse qualifies that with the statement that nothing evil will be allowed to enter.

Thoughts on the Theme.

These men make it manifest that they are seeking after a country of their own. The apostle does not mean that they seek to emigrate to a new country. They confess themselves to be strangers and pilgrims on the earth. They are pilgrims, because they are journeying through on their way to another country; they are strangers, because they have come hither from another land. His meaning is that they long to return home. They were not mindful of Ur of the Chaldees, the cradle of their race, which they had left forever. Yet they yearned for their fatherland. There is a Christian consciousness of heaven, as if the soul had been there and longed to return.—T. C. Edwards.

There are two different kinds of consciousness that we are strangers and sojourners here; one from the consideration of the natural transiency of all earthly things, and the shortness of human life; another from the consciousness that we belong to another kingdom and another order. A stranger is a man who, in some country with a settled government, owes allegiance to another king. A pilgrim or a sojourner is a man who is only in the place where he now is for a little while. One expresses the idea of belonging to another state of things; the other expresses the idea of transiency in the present condition.

It is an ally of all noble, intense, happy living to say, "My home is with God. I am a stranger and a sojourner here."—Alexander McLaren.

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

NEWS.

The American Tract Society has published the Gospel Message in one hundred and seventy-eight languages and dialects, and the grand total of all its publications issued from the Home Office has reached 800,711,975 copies, of which 35,566,965 are volumes, 301,479,168 periodicals and 463,665,842 tracts.

The missionary colporters of the Tract Society have made a total of 18958,862 family visits, have distributed 17,487,750 volumes and held 602,803 religious meetings.

In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued a total of 17,175,163 copies of volumes, tracts and periodicals, including 260,341 Spanish hymnals, amounting in value to \$689,582.80.

In foreign lands, 5,736 titles of distinct publications, whose circulation aggregates many millions of copies, have been issued by the aid

of the Society's foreign cash appropriations, now amounting to \$805,466, and its grants of electro-types valued at \$61,177,96, thus making the grand total expended for Christian literature in foreign lands \$866,643.96.—Report of Am. Tract Society at its recent 93rd anniversary.

* * *

Approximately five thousand Indians are in the training camps, or in active service on land or sea. At least 75 per cent are volunteers. Many of them hold commissions, and many more are non-commissioned officers. They are in every station of defensive service, not as Indians, but as Americans. As a class they are manly fellows and brave soldiers quietly responsive to military discipline. The Indians of the United States purchased of the first and second issues of Liberty Bonds nearly \$10,000,000.

During the war the Indians have increased their soil production by an average of 50 per

cent over ante-war yields. Within the last five years they have practically doubled their cultivated acreage and quadrupled the value of crops and livestock produced, and sold, and still own twice the value of live stock they had in the beginning of that period.—From "The 'First Americans' as Loyal Citizens," by Hon. Cato Sells, Commissioner of Indian Affairs, in the American Review of Reviews.

It is estimated that the Americans of foreign birth or extraction purchased \$350,000,000 of the Third Liberty Loan; the number of such bond buyers is estimated at over 5,000,000.

A consular telegram from Shanghai, China, states that subscriptions to Third Liberty Loan in Shanghai amounted to over \$600,000.

The American Embassy in Mexico City states that the subscriptions in that city are more than \$384,000, more than double the quota set for the Americans living there.

The Shah of Persia purchased a \$100,000 liberty bond.

The Chinese Human Wall Effectively Thwarts Japanese Immigration.

China presents no legal obstacle to Japanese immigration; Japan may export a million men annually to the neighboring republic without evoking protests from the Chinese Foreign Office. But there is a real obstacle far more insurmountable than any legal prohibition. In going to China Japan strikes against the Chinese Wall. It is not a wall of brick and mortar and granite blocks like that which defended the Chinese from the northern nomads. It is a human wall, the immense resistance of a dense population of ill-paid, hard-working, abstemious and capable men. Into China the Japanese emigrant cannot force his way, just as we could not, if we wished, force our way into Japan. After decades and even centuries, no non-Chinese race has ever succeeded in displacing the Chinese; on the contrary, each race ends in being displaced by them. After three centuries of Portuguese rule, Macao is more Chinese than ever; after decades of British rule, Hongkong is a thoroughly Chinese city. Japan governs Formosa at will, but she cannot people Formosa, for the Chinese are already there—to stay.—From "Japan's Thwarted Emigration," by Walter E. Weyl, in "Asia" magazine.

Chicago a Theological Center.

Chicago has never been called a city of churches, and by some it might not be considered the headquarters of anything particularly religious; but the fact remains that it is the largest theological center in the world with more than a thousand students in her different seminaries. The different institutions represented are: Divinity School of the University of Chicago (Baptist), Chicago Theological School (Congregational), Garrett Biblical Institute (Methodist), Western Theological Seminary (Protestant Episcopal), McCormick Seminary (Presbyterian), and the Evangelical Lutheran Seminary. In addition, the Roman Catholics are planning for a great theological school in Chicago. Numerous training schools, such as the Moody Bible Institute, the Baptist, Congregational, Presbyterian and Methodist Chicago Training Schools are located in this city. These institutions, though not preparing their students for the ministry, still perform a large service in preparing workers in special lines of religious work.—Northwestern Christian Advocate.

Mr. Sam Higginbottom, agricultural missionary, writes that owing to bad methods and bad seed India produces only eighty pounds of clean cotton per acre against two hundred in the United States and four hundred in Egypt.

"In Gwalior State, where I act as Director of Agriculture, we have over a million acres of good cotton land waiting for the application of intelligence and skill. The poor farmers are living a miserable hand-to-mouth existence in a soil capable of growing magnificent crops of cotton, sugar cane and wheat. It is mostly land formerly occupied by opium, and I rejoice greatly that it falls to my lot to turn these fields to the production of crops useful to man. So you see why I rejoice at the coming of six American agricultural missionaries and why I pray that we

may get six hundred more."—Record of Christian Work.

Bishop McConnell was very emphatic about the moral conditions that prevail in the army. "Those stories that have been circulated about drunkenness among the American troops," said the bishop, "are absolutely wide of the mark. I was there three months and in all that time I saw only one person drunk. Many people told me of the prevalence of drinking, but, if it existed as extensively as they said, it would be seen. General Pershing and all of the officers are doing everything possible to safeguard the men at this point, and they are wonderfully successful."—Zion's Herald.

Khaki's attitude towards religion is the marvel of the age. In Europe they tell us men are losing their sight, their limbs, their strength, "all but their souls, those they are finding." In the camps of America men are listening to the great vital truths of life and of God as they have never listened before.

A Pasadena clergyman recently visiting a California camp asked a young man he had known for years what the women of his church could do for him and his comrades? "You know," he said, "that they will be glad to do anything, everything, for you boys in uniform." The young man answered, "Please tell the ladies that we are loaded up with all sorts of fine warm knitted stuff, but there is one thing we would be awfully glad to have them do for us. Please ask them to pray for us."—Association Men.

People ask me what I have got out of the war; what, if anything, I have gained from all the experiences I went through. I hadn't analyzed it at first, but now I think I know. All of us who have been over there have come back with a more serious outlook on life than we used to have. I was what I suppose you would call an individualist—and I was the individual! I thought chiefly of my fun, my happiness, my pleasures.

But I've learned that life is something more than a happy-go-lucky adventure. Perhaps going through some hardships of my own has made me more sensitive to suffering in others. I know what it is to be hungry, to be lonely, to be in physical pain. Seeing men's lives snuffed out in a moment can't help affecting your own attitude toward life and death.

The boys who have been over there have a new feeling about religion, even though they may not talk much about it. I know I see fellows going to church now who, I am certain, never used to go there. Someone asked me the other day if I ever thought of praying when I was in a fight in the air. Yes, I did! It is so instinctive that it seems to me pretty good proof that there is a Supreme Being to whom we naturally turn.—American Magazine.

The number of hospital cases of venereal disease among the American soldiers in France is only 1 to 1,000, according to Major Hugh H. Young, director of the department of the medical corps in charge of such cases. Five of the ten hospitals originally intended for venereal patients have been unused and now are consequently diverted to other purposes.—The Continent.

The Connecticut Citizen sent the following question: "Do you favor the ratification of the federal prohibition amendment?" to prominent Grange members in all parts of the state. Seventy replies were received, 67 yes, one blank, and two noes.

George Ehret, Sr., owner of the well-named Hell-Gate Brewery, New York, is now in Germany, to which country he has always been greatly devoted. His fortune of \$40,000,000 is now in the hands of the custodian of alien properties.

Secretary of the Navy Daniels has ruled that the issuing of bar permits at dances in Chicago must stop for the protection of the men at the naval training camp.

Alfred E. Marling, recently elected president of the Chamber of Commerce of New York, is the son of a Canadian Presbyterian minister, and is one of the prominent men of New York in the real estate business. He has been very active in the interdenominational work of the churches, a strong supporter of the Laymen's Missionary Movement, and for several years chairman of the International Committee of the Young Men's Christian Association. Another son of the manse who is doing a great share of the world's work, another outspoken Christian business man, whom all his associates delight to honor, another man of affairs who finds time for the affairs of his church and the fellowship of churches!—Christian Advocate.

The following pledge was taken by each graduate of Boston University before being handed his diploma last month: "With a sober sense of my responsibility I promise to hold my degree so it suffer no harm in my holding it; to hold it with untarnished honor to myself, in generous loyalty to my alma mater, and for the honest service of my country and of my fellowmen."

GENERAL.

"The Protestant churches have in their treasuries \$34,000,000 for preachers' pensions and are actively engaged in campaigns which will bring this amount to at least \$65,000,000," says Dr. J. B. Hingeley, corresponding secretary of the Board of Conference Claimants of the Methodist Episcopal Church. The Protestant Episcopal Church was the first to complete its campaign for \$5,000,000, and Bishop Lawrence and his workers secured \$8,500,000. The Methodist Episcopal Church has \$12,000,000 in its general and annual conference treasuries. Dr. Hingeley reports \$1,265,000 actually paid to the retired ministers, their widows and orphans in 1917. The Presbyterian Church, according to Dr. W. S. Holt, associate secretary, Philadelphia, has resources amounting to \$6,559,933. Its goal is \$10,000,000. The Northern Baptist has no fixed goal, but has at present \$2,000,000 in funds and is seeking an additional million, according to its secretary, Dr. E. T. Tomlinson, New York City. The Congregational Church has \$1,900,000 in hand for the welfare of its aged ministers. This consists of the state societies, permanent funds, the annuity fund and the National Board of Relief, says Dr. William A. Rice, New York. The Methodist Episcopal Church, South, has a fund of \$1,200,000 and is seeking \$5,000,000. Dr. J. R. Stewart, Nashville, Tenn., is secretary. The general synod of the Lutheran Church reports a fund of \$150,000 and is in a campaign for \$1,000,000 for endowment. The Evangelical Lutheran, Augustana Synod, with Rev. S. L. Lindholm, general secretary, Des Moines, has in hand \$265,000. The laymen are gathering a fund of \$500,000. The Church of Christ, according to its secretary, Dr. W. R. Warren, Indianapolis, Ind., has a permanent fund of \$116,000, with \$200,000 coming from the "Men and Million" movement, subscriptions to which are expected to be completed by the first of June. This church will undertake an endowment campaign for at least one million dollars.—Pacific Christian Advocate.

"Incurably Religious."

Seven months of army Y. M. C. A. work have brought to Professor Henry B. Wright of Yale, a settled conviction, namely, that "the vast majority of the young men of America enlisted in the crusade for democracy are incurably, persistently religious. Wherever they go most of them look first of all for a chance to be decent. If it is at hand, and adequate, and sincere, and unobtrusive, without the slightest hesitation they take it and remain loyal to it to the end. But youth is merciless toward unfulfilled promise, and pretense, and service used as a vehicle for propaganda." Is not this an indisputable evidence that man is a spiritual being, made in the image of God?

The Hotel Monthly recently carried the following:

Four thousand years ago Food Commissioner Joseph, in the land of Egypt, commandeered one-fifth of the wheat crop of Egypt each year for seven years and stored it in the cities nearest the

wheat fields. His drastic action at that time saved the world from starvation.

Two thousand five hundred years ago Nebuchadnezzar, King of Babylon, instructed that certain men whom he wished to have attached to his court be fed on king's food and wine to give them a well-nourished look. One of these men, named Daniel, persuaded his caterer that himself and friends could be better nourished on pulse and water, and requested that he make a test covering a sufficient length of time; the others to be fed on king's food and wine. The test showed that those that lived on pulse (lentils), and water were better nourished than those fed on king's food (luxuries) and wine.

Two thousand years ago Bible history records the miracle of feeding five thousand with a few barley loaves and fishes. The people were commanded to sit in rows of 50 to the row, and the servers passed before each and gave to everyone his portion, so that all were served. It was an instance where a little food went a long way, and the fragments were gathered up so that no food was wasted.

Shall Asiatic Flocks and Herds Be Driven by the Lash of Teuton Efficiency.

But one great food product the Asiatic regions can at once supply. From the earliest times Asia has been a continent of shepherds. No one knows how many sheep the continent contains. In Siberia it is estimated that there are 30,000,000, while the border districts support millions more. Among the mountains not far from the Transcaspian railroad the Persians, Turkomans, Afghans, Kirghiz and other Asiatic peoples lead their flocks from pasture to pasture upon ten thousand hills. Germany will go among these people with flattery and honors for the chiefs, and with high prices for the common people. Thus she can purchase great quantities of live stock, in addition to all that she is getting from Turkey, the Balkans and Russia. Sheep and other animals have feet, and can walk to the railroad. That makes it much easier to transport them than to transport wheat and barley. The simple tribesmen of the mountains, and likewise of the deserts, will not realize that they cannot buy bread, nor will they be able to resist the temptation of high prices in return for which they can purchase fancy goods from Europe. So they will sell, although later they will rue it. But what cares Germany if she can tide over the present crisis?

—From "Germany's Prospective Loot in Asia," by Ellsworth Huntington, in "Asia" magazine.

Around a luncheon table in a certain university club a group of keen and healthy-minded young men, engaged successfully in several professions, were discussing the Church. A minister sat nearby who knew them all. His presence gave zest to the criticism and the promise of his discomfiture seemed sure. The stock complaints and objections were made. Preaching, of course, was stupid, and the whole performance dull. There was nothing interesting for a man to hear or do in church. Nothing original there. The parson was neither shocked nor specially impressed. "I tell you," he said, "all you say is twaddle. I am not denying things are as bad as you say, but still it's nonsense. You are rather stupid about your sense of values. I make no sacrosanct plea. I give you the logic of facts, results. Listen to me; Choose for me the one hundred men and women who lead all the rest in this community in downright goodness of character, in public welfare, in philanthropy, yes, in your best industrial and commercial establishments, and in the professions, and I'll show you ninety of them who go up to the temple to pray every Sunday morning."

Work vs. Worry.

"It isn't work that kills men, it is worry—work is healthful. You can hardly put more work on a man than he can bear. Worry is the rust on the blade. It is not the revolution that destroys the machinery, it is the friction."

—Henry Ward Beecher

Four thousand men in the first Officers' Reserve Training camp at Fort Sheridan signed this significant pledge:

"1. We undertake to maintain our part of the war free from hatred, wanton brutality or graft, true to the American purpose and ideals.

"2. Aware of the temptations incident to camp life and the moral and social wreckage involved, we covenant together to live the clean life and to seek to establish the American uniform as a symbol and guarantee of real manhood."

A movement is under way in other camps to lead the men to take the same stand. Nothing is more encouraging to all those interested in morale of the National Army than this concrete evidence of the desire of so many men to lead clean lives. School and Home Education.

* * *

Somebody or something has been getting "under the skin" of the genial editor of "Zion's Herald," causing him to conclude an article headed, "Gross Misrepresentation," with the following question, "Would it not be possible for some of our brethren to procure, along with certain fervencies of religious expression, a type of spirituality that would make them just, accurate and truthful?" Ah, genial editor, without knowing in the least the merits of the case you discuss, we beg to offer you our sympathy in the feeling of righteous exasperation that sounds in your query, and to assure you that the question is one that we have often felt like asking. Is a lie any the less a lie, or any better a lie, because it is clothed in the garments of a professed sanctity or uttered in supposedly holy tones? Can one be holy in any real sense of that badly abused word who is wholly unjust, inaccurate and untruthful?

—Watchman Examiner

* * *

The Bible an Up-to-date book.

A movie producer has stated well the reason why the modern audience prefers to see a story of today on the screen, and will not patronize a costume play. He says, "The most romantic girl knows perfectly well that no knight will carry her off his castle-keep—insurance brokers don't make love that way. But in a modern play there is always the possibility that her life may parallel the heroine's."

This is the very reason why Bible characters live today. Their problems and struggles are interesting because ours may any day run parallel to theirs. And to make Bible teaching appeal to scholars, they must be made to see in Abraham, Esther, Ruth, and all the other heroes and heroines of sacred writ, modern people, living under essentially the same conditions under which we live today. It may sometimes be necessary to use historical research; to delve into ancient social life and to discuss ancient customs in order to see clearly the lesson situation. But we must make our young people, and our adults see and feel themselves in the same situation, if the

moral appeal is to be genuine, and the Bible narrative is to grip with telling power.

* * *

Why is it any less disgraceful to be a slacker in the Church than a slacker in the nation?

Unless the Church wins her fight the nation will lose hers even though she wins on the fields and the seas of blood.—W. R. Taylor.

* * *

"It's easy to borrow trouble." "Naturally. Every one has more of it than he wants."—Boston Transcript.

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In the Church Bulletin of the First Congregational Church, Brockton, Mass., of which the Rev. Claude Allen McKay is pastor, we find this letter to the men whose names are their Honor Roll:

With thanks to Henry S. Ely, who framed it into words, we send this letter to each of the **forty-three brave representatives whose stars fill our Service Flag and whose names are inscribed on our Honor Roll.**

Dear Friend of God, of the Republic, of all Imperiled Humanity:

We know that you are brave and strong. Your voice rings true. Your grip is firm. Your eye is clear. You represent what we hold dear. Were this not so, we feel somehow you would not be where you are now. You would not risk your life and more to fight a foe on foreign shore.

You are the type of which we're proud. You tower four-square above the crowd. Your mind is clean. Your thoughts are high. You know no fear in earth or sky. Ten thousand kaisers could not force you not to steer an honest course. No threat nor bribe nor iron hand could make you heed a foul command. You loathe the thing that has been done by shameless, fiendish, obscene Hun. He does his work with unclean hands. Your code forbids what his demands.

Thus do you stand before the world, and from your banner now unfurled your slogan gleams that all may see you fight for home and liberty—for home and those you love the best, for little babies in their nest, for mothers here, and those above, for sisters, sweethearts, wives whose love cries out in terror as they glance at bleeding Belgium, famished France.

Go to it, son! God's on the job, and every heartache, every throb of anguish in His own good time will be avenged, and then sublime will come the joy of lasting peace when battles end and horrors cease. Meanwhile, America entire will watch and work with soul afire. A hundred million hearts will pray—Good luck, brave lad! God speed the day!

Your friends in the
First Parish Congregational Church.

Magazine Articles of Value to Ministers

American Magazine, June. 20 cents.

My Fall into Germany from an Aeroplane, Lieutenant Pat O'Brien.

The Atlantic Monthly, June. 35 cents.

A Naturalist in Paris, William Beebe.

The Gulf, Willard L. Sperry.

A Clearing House for Labor, Don D. Lescohier.

The Problem of the Floods, H. M. Chittenden.

German Corruption of the Foreign Press, "Lysis."

The Century Magazine, June. 35 cents.

Nature Lore, John Burroughs.

Quebec and the Draft, Henry Franklyn Gadsby.

The Russian Revolution, Rose Strunsky.

"Oh, About Average" (Life on an American ship), Nelson Collins.

Russian Women and Their Outlook, Edward A. Ross.

Garden Conscription—Solution of Food Problem, Lewis and Mary Theiss.

Everybody's Magazine, June. 15 cents.

Belgium, V. Brand Whitlock.

German War Ciphers, Melville D. Post.

Making Sea-Worthy Sailors on Driest Land, Willard Connely.

Harper's Magazine, June. 35 cents.

The Kaiser's Methods of Personal Control, David Jayne Hill.

The Supreme Commanders of the Allies, W. Beach Thomas.

Russia and the World Problem of the Jew, John Spargo.

Taking the American City out of Politics, Burton I. Hendrick.

Munsey's Magazine, June. 20 cents.

The United States Aeromail, A. S. Burleson, Postmaster-General.

The Fine Art of Military Camouflage, Maximilian Toch.

John R. Mott, the Statesman of the Y. M. C. A., Robert J. Cole.

How the United States Takes Care of German Prisoners, Reuben A. Lewis.

Scribner's Magazine, June. 35 cents.

The Spirit of the West, Meredith Nicholson.

The Third Generation and Invested Property, Robert Grant.

The Gas Attack, Emmanuel Bourcier.

The World's Work, June. 25 cents.

Fighting Germany's Spies, French Strother.

Ambassador Morgenthau's Story, Henry Morgenthau.

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Pres. Arthur C. Hadley, D.D., Rev. Charles Carroll Albertson, D.D., Rev. David J. Burrell, D.D.,
Rev. Edgar Dewitt Jones, D.D., Rev. Sherwood L. Grigsby, D.D., Rev. J. G. Lowrie, D.D.

SELF-CONTROL

Arthur C. Hadley, President of Yale College, Hartford, Conn.

Text: "Let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God." James 1:20.

When Mr. Greatheart, in Bunyan's "Pilgrim's Progress," was guiding his party along the troublesome road to the Celestial City, they found an old gentleman, obviously a pilgrim, lying asleep under a tree. They awoke him, in order to have the pleasure and profit of his company; but his first impulse was to treat them all as enemies. When at length he was persuaded that they were pilgrims like himself, he told them that his name was Honest and that he came from the town of Stupidity. "The town of Stupidity," said Mr. Greatheart, "is worse than the city of Destruction."

1. "Evil is wrought by want of thought as well as by want of heart." This is recognized by all of us as a matter of worldly wisdom. We are not equally ready to recognize it as an integral part of Christian teaching. We should not be surprised to find this reference to the town of Stupidity in the works of a pagan moralist or philosopher; but most of us receive a distinct shock when we read it in "Pilgrim's Progress." We are so accustomed to think of religion as an affair of the heart that we overlook the fact that its application to the practical conduct of life requires the use of the head. We hear so much about the mercy which is promised to the man who repents that we fall into the comfortable belief that all Christianity requires of a man is good intentions.

For this belief there is not the shadow of an excuse. Every page of the gospels teaches us the duty of intelligent conduct. The older Judaism followed the precepts of the law blindly. Not so the new message brought by Jesus. Where the elders would have had him leave disease uncured for fear of breaking the Sabbath, Jesus preached the doctrine of rational conduct by asking them, "Is it lawful to do good on the Sabbath day, or do evil?" This requirement of intelligent conduct is a fundamental and distinctive feature in Christianity. It is this that has made it a religion for free men instead of for slaves, a religion for strong men or for weak ones. It is this which has made it last through the centuries and enabled it to meet the needs of varying times and various races.

The duty of applying our intelligence to the conduct of life is not only an essential element of Christian doctrine; it is an element which we are in constant danger of forgetting. We dwell in the town of Stupidity a larger part of the time than it is pleasant for us to admit. For this town harbors two sorts of inhabitants.

There is one set which does no thinking at all, and another which does a fraction of the necessary thinking, and mistakes it for the whole. The former class consists of those who take their opinions ready made; who sometimes perhaps have thoughts on politics from their party, their views on business from their associates. To this class I venture to hope that few of our graduates belong. But the errors of the members of the second class, who do imperfect and inadequate thinking on these subjects, are just as dangerous as those of the first class; in fact, perhaps more dangerous, because they flatter themselves that they are using judgment when they are using misjudgment.

There is a terrible temptation—I speak with feeling, for it is one to which I am myself subject in the last degree—to make up our minds on the basis of half of the evidence and then say and do things which prevent us from ever hearing or appreciating the other half. We act like the judge who, having heard the witness for the complainant, refused to listen to those of the defendant, and could not refrain from expressing his indignation that the defendant's counsel should try to offer any evidence at all in behalf of so bad a man as the prosecution had shown his client to be.

I do not believe that there is one of us here who would wittingly do an injustice to a fellow man. Yet day by day and hour by hour we are unwittingly doing our brothers injustice by seeing our own point of view to the exclusion of theirs. We condemn men whose ends are as good as our own because they are trying to reach them by a route which is not on our map. We inflict the penalties of public disapproval, or the yet worse penalties of social ostracism, on the men who ought to be our friends and could easily be our friends if it were not for the fact that we had judged them on the basis of some casual prejudice, or some newspaper story that was two-thirds true, before we had a chance to know what they really were doing. I hate to think how large a part of the sin of shame and pain of the world is of this unnecessary and preventable character.

This is just the sort of thing which it is our business to prevent, both as students and as Christians. Our college course has given us an opportunity for a wide outlook on life. We have been taught to know many kinds of men, to judge evidence deliberately, to weigh the value of different sorts of achievement. We shall be false to our trust if we confine this study of men and of evidence and of values to our professional life, and leave it out of our friendship and our politics and our religion.

The more our college life means to us, the greater is our duty to judge of men and their conduct deliberately and wisely, even as Jesus himself judged of the conduct of those about him.

II. How can we go to work to do this? Our text gives us three practical directions which have proved valuable lessons to me each day of my life, though I am far from having learned them yet. "Let every man be swift to hear, slow to speak, slow to wrath."

I. Swift to hear. Half our trouble lies in the fact that our ears are not attuned to the language in which other people naturally express themselves. They are like a wireless apparatus arranged to catch the utterances of instruments that have come out of the same factory, but make nothing of other sound waves which are equally significant. It is a large element in practical Christianity to get a habit of listening for the things that other people want to say, rather than for things we ourselves want to hear.

Saul of Tarsus started as a Pharisee—high minded and conscientious but listening only to the voice of his associates. Paul the apostle to the Gentiles had become all things to all men if by such means he might save any. He could help more kinds of men than any other apostle and lay a broader foundation for the modern church because he was able to understand the imperfect utterances of more kinds of men. This is the very crown of Christian charity; to have ears and eyes and heart open to other people's point of view and form of expression.

II. We should be slow to speak. We should not shape or proclaim our judgment until we have matured it. The instant that a man has stated his position he has made it hard to give fair consideration to new evidence. If he has expressed his opinion publicly, any change of mind will lay him open to the charge of inconsistency. Even if he has merely formulated it to himself, the premature putting of a judgment into words tends to prejudice the case under question. "The word that has gone forth," says the law of the jungle, "changes all trails."

It sometimes happens that we have to act on incomplete evidence; that we are compelled to take a position before we have found out all the facts that we should like to know. In a case of this kind it is a matter of exceptional importance that we should keep our heads clear, should understand that our reasons for what we are doing may prove wrong, and should hold our eyes open for new evidence. This is a hard task, and it is one which many of us fail to accomplish.

The fact that we are not quite sure of our ground often leads us to state our reasons with more definiteness than the situation warrants; just as a minister whom I knew in my boyhood always preached loudest when he was a little uncertain about the logic of his discourse. The man who acts in this way is in perpetual danger of justifying himself at the expense of justice to others; of blinding himself at the time when he most needs to keep his vision clear; of letting speech take the

place of thought; until both speech and thought go hopelessly wrong.

3. We must be slow to wrath. Even when we have heard all the evidence we can get, and when the case appears sufficiently clear to state our position we must take pains not to let our judgment be clouded by our emotion. To the religious man who has a real zeal for God and for truth, and who is impatient of anything that appears to stand in its way, this is the hardest lesson of all. "Virtue is more dangerous than vice," says a French philosopher, "because its excesses are not subject to the restraints of conscience." We are prone to mistake intensity of feeling for intensity of power; to believe that by giving way to our anger in a righteous cause we promote the triumph of the cause itself. But with weak human nature as it is, the red mist of anger obscures the issues, and instead of giving force to our blows renders us incapable of giving them direction. "Out of my path!" said Charles the Bold to Crevecoeur; "the wrath of kings is like the wrath of heaven." But this undaunted vassal replied, "Only when, like the wrath of heaven, it is just."

The need of weighing our words and controlling our feelings is particularly great in a commonwealth like ours, where we act not as individuals but as members of a body politic. Every free community, whether school or college, city or state, is governed by public opinion, and this opinion is the result of discussion. If the members of such a community make up their minds deliberately and carefully, this kind of government is the best in the world. If they make up their minds hastily or passionately, it is the worst in the world. For the ill-considered speech of one member of such a community may rouse all his fellows to unjust prejudice, and intemperate action. One man states a hasty conclusion as if it were a fact. A second accepts it as a fact, and makes it the ground for passionate expressions of hate or resentment. Still other men, who have not looked into the facts at all, are caught in this common flame of resentment and hurried into precipitate action which does harm to themselves and injustice to others.

"Ye shall know the truth, and the truth shall make you free." This is the only kind of freedom really worth having. A man may enjoy all the social and political liberty in the world, and yet be helplessly bound as a slave to prejudice or to passion.

There has never been a time when our country had more need of this kind of freedom than it has today.

In the last few years we have witnessed a great extension of the power of the people. Democracy is a very different thing now from what it was twenty years ago. The public demands government action on a great many matters which previous generations left individuals to settle for themselves. The motives for demanding government action are generally good, but the results are often bad. "The new democracy," said an English statesman who had himself done much in the direction of humane and intelligent protection of the rights

of the weak, "is passionately benevolent and passionately fond of power."

No government which manages its affairs on the basis of prejudice rather than evidence can long endure. Many foreign critics regard our present experiences as presaging the downfall of democracy. I believe that these critics are wrong in their predictions, but in their analysis of the dangers they are pretty nearly right; and in order to falsify their predictions we must take heed to the dangers themselves. We must help the community to examine evidence and exercise self-control; and the best way that we can do this for many years to come is

by ourselves setting the example of self-control.

And, great as is this national need of self-control, there is at the present moment an international need which almost overshadows it.

Of all the Christian virtues, intelligent self-control—temperance in the broad and ancient sense—is the one which America most needs in the conduct of its affairs.

Wherever our lot be cast—be it in business or in politics, in the field or in the court, in the ranks or in public office—may it be our high privilege to exercise Christian intelligence.

THE TRIAL OF OUR FAITH

REV. CHARLES CARROLL ALBERTSON, D. D.

Text: "That the trial of your faith might be found unto praise and honor and glory at the appearing of Jesus Christ." I Pet. 1:7.

The first two chapters of this Epistle mention three precious things: "Unto you who believe he is precious;" "the precious blood of Christ;" and "the precious trial of your faith." All these precious things logically include another precious thing, namely, our faith. It is needless to argue the preciousness of Christian faith, that is to say its value, the high esteem in which it should be held. Now let us think of the precious trying of our faith.

I. The world is full of things which try our faith, experiences which test it, strain it up to the very point of breaking. They found it so to whom the apostle first wrote, and we find it so to whom, after all, as well as to those early Christians "scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia," he wrote these words.

If the purpose of God in ordaining this world and this life of ours had been to produce happiness, this purpose was indeed a failure. But if his intention had been and is to try our faith, then the world is admirably adapted to its purpose. Innumerable circumstances, ordinary and extraordinary, try our faith. "The natural perversity of inanimate things" tries it. The weakness of the flesh tries it. Prosperity and poverty alike, fullness of vitality and deficient vitality, our tasks and our temptations—temptations of the flesh and of the spirit—try our faith. The close relationship of our spirits and the bodies in which they dwell, with all necessary bodily limitations, tries our faith. Our souls are like ocean-going boats, tossed by waves, buffeted by tempests, and beaten back by contrary winds. Thus the seaworthiness of a boat is tried, and thus the strength of our faith is tested. Is it sad that it is so? We may think of it as tragedy, but the apostle did not so think of it. He was given to see the fruit of the trial of our faith, and in view of that he called it precious. What is the possible ultimate result of the trying of our faith in view of which the painful discipline to which we are subjected may be regarded as precious?

II. The trial of our faith is precious if it give us a sense of possessing something which cannot be lost. Many of our most highly valued

possessions may be alienated. Like soldiers on a forced march, we deliberately cast away one thing after another of our impedimenta, and reach the end of the journey with only that remaining which we could not lose without losing life itself. How easily riches "make wings and fly away!" How imperceptibly youth, health and strength vanish! Much that is dear to us is as vapor that appeareth for a moment and then vanisheth away. At the end of the journey, when we take inventory of our assets, if we find, like Paul, that we have kept the faith, whatever other things have been forfeited, we shall not be bankrupt or castaway.

III. Then the trying of our faith is precious by so much as it gives us a consciousness of fellowship with all similar sufferers. There is a freemasonry of sorrow. The widowed Queen of England, after the death of her Prince Consort, found relief by visiting the widow of a workman who had lost his life in an accident. At their first meeting no words were exchanged for a moment, but the two women in black embraced each other and wept together. There is a tomb in Westminster Abbey marking the resting-place of a babe that died two hundred years ago. (What must it be to have been in heaven two centuries?) The tomb is in the form of a marble cradle with delicate lacelike tracery, and in the cradle is the marble effigy of a sleeping babe. Some woman with rare insight into the fellowship of suffering wrote, at the sight of the cradle tomb:

"Man dies, but sorrow never dies;

The corroding years divide in vain,

And the whole world is knit by ties

Of common brotherhood in pain.

It has been said that "humanity is distinct like the billows, yet one like the sea." The oneness of humanity, the kinship of all pilgrims of the night, is best revealed in the experiences which try our faith. Every public speaker knows this is true, and perceives instinctively that an audience is never so firmly wedded together, that a congregation never so thinks as one and feels as one, as when hearts are touched to sympathy and eyes are moist with tears.

In the freshness of one's grief, he may imagine himself alone; but let a little time go by, and he finds himself not solitary, but walking a companioned way, unnumbered brethren at

his side. Aristocracy melts into democracy in the fire of a common affliction.

Not long ago a distinguished lawyer said good-by to the dear woman who had walked at his side for more than forty years. Shortly after the funeral, as he entered the building in which he had his office, the janitor with whom he had exchanged casual greetings through the years stopped him and took his hand and expressed, as rough, uncultured men sometimes do with intuitive grace, a few words of sympathy, so simple and so sincere that they were as balm to the broken heart. The brotherhood of sorrow leaps barriers of caste and indeed bridges the chasm of time itself. How many fathers they are who have had fellowship with David when he wept the loss of his little lad! How many blind people there are who have had fellowship with Homer and Milton! How many burdened men and women have found it easier to call Jesus Christ their Brother as they, like him, staggered under the weight of their crosses up to their mountain peaks of agony!

IV. But these mountain peaks of agony which lie at the end of the trying of our faith may also be mountain peaks of vision. The trial of our faith is precious if it bring us in our suffering a sense of spiritual freedom.

A heroic woman, engaged in the preaching of a great reform, a movement she believed to be fundamentally moral as well as social, suffered much ridicule and scorn. These she bore bravely, but shrank from a possible experience of imprisonment. The cup she prayed might pass. But there came a day when it was pressed to her lips. She was arrested and thrown into prison, into a common cell with

women of the underworld. At first she shrank from contact with them; but she remained in prison long enough to know that their touch was human and friendly. And even while in prison, there came to her a sense of emancipation from fear. Having suffered imprisonment, she felt there was nothing worse to suffer. She had drained the cup to its dregs. When she came out of prison she was far bolder, far freer from the invisible fetters which hitherto had bound her. The experience was worth all it cost.

There are trials of our faith which have the same effect on us as imprisonment had on this woman. In some such spirit as this, the shepherd lad who had slain a lion went out to meet the giant Philistine. Then having slain Goliath fear itself was slain. There is a line in a poem which hints at the Christian's conquest of fear:

"And, death once dead, there's no more death to die!"

The Epistle to the Hebrews speaks of the emancipation accomplished by Him "who, through death, delivers them who through fear of death have all their lifetime been subject to bondage."

In view of this threefold fruitage of the trial of our faith, is it not clear why our trials are precious? The same man who wrote of the precious trying of our faith wrote also: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed ye may be glad also with exceeding joy."

WASTED YESTERDAYS

REV. DAVID JAMES BURRELL, D. D., LL. D.

Text: "The three branches are three days." Gen. 40:12.

I saw the Recording Angel, with pen in hand and ink-horn at his girdle, writing in a book. It was a book of only three leaves, marked respectively, "Yesterday," "Today" and "Tomorrow."

On my asking why there were no more, he answered, "Because the longest life is only three days long; its past is all yesterdays, its present is a brief today; and its tomorrow knows no end."

The book was entitled "The Book of Remembrance." In it are recorded the minutest particulars of every life; not merely deeds and words but the secret imaginations of the heart. I asked, "To what end?" "That when all things are brought to remembrance at the Great Assize, the ways of the Lord may be justified in the sight of all."

I. Thereupon I bethought me of my last Yesterday, and of the things which, in this book, were likely to be set over against it.

The day began with blessing. I had slept in God's watchcare, and awoke at his touch upon my eyes. The sun was shining. I was still in the land of the living! My pulse was beating a call for praise, "In thee, O Lord, I live and move and have my being!" As the

day wore on my blessings were multiplied, blessings as numberless as the flying moments; food and raiment, strength of body and mind, the pleasure of a happy home, a part in the enterprise of the busy world, privileges and opportunities, and withal a clear revelation of the Source from whom all blessings flow. These were recorded here as on the Debit side of a ledger, all being charged against me.

On the other side of the leaf there were many entries, but few to my credit. It appeared that most of my blessings had been received without the common courtesy of thanks. O base ingratitude! A dog will lick the hand that strokes him; but I, to my shame and confusion of faith, had done less. Not only so, I had crossed the Father's will in countless ways. My sins were all on record; sins of omission and commission, sins of transgression against the holy law, secret and presumptuous sins! Furthermore, I noted an unsuspected list of misused privileges and wasted opportunities. What possibilities of fine achievement had gone to utter waste!

All these were written in the book; and, to my dismay I perceived that they were written with indelible ink. The immeasurable waters of the Seven Seas could not wash them out. They were there to stay! And like the ghosts of

Richard's victims, they promised to meet me on Bosworth Field. For it is a true saying, "God requireth the past."

Then came to my remembrance the words that Sir Walter Raleigh wrote in his Prayer Book on the night before his execution:

"E'en such is Time; that takes in trust
Our youth, our joys, our all we have,
And pays us back with age and dust;
Who in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days"—

our days gone by; our worse than wasted yesterdays!

What then shall I do? Call them back? Alas, they are gone forever! The hands on the dial heed me not; they move straight on. And were it possible to recall the past, this were a dangerous expedient, for—such is the infirmity of human nature—we should probably repeat our errors and recommit our sins.

Or shall I yield to unavailing regret? "Of all sad words of tongue or pen the saddest are these, 'It might have been.'" Nay, they are worse than "the saddest," they are the most unavailing. No mill-wheels are ever turned by waters once gone by.

II. Thus meditating, I looked again on the Book and particularly on the leaf marked "Tomorrow." But I could read nothing there; all being written with invisible ink.

I spoke half aloud. "Will its sun rise for me?" But there was no voice nor answer nor any that regarded. Tomorrow seemed so near; just around the corner, as it were; but no assurance came that I should ever see it.

Then I recalled what Solomon had written, "Boast not thyself of tomorrow; for thou knowest not what a day might bring forth." And the wise words of James the Apostle: "Go to now, ye that say, 'Today or tomorrow we shall go into such a city and continue there a year, and buy and sell and get gain;' whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time and then vanisheth away." And also what Jesus said, "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

It is folly, then, to put off until tomorrow what can, and should be, done today. The part of wisdom, as the ancients were accustomed to say, is to "take time by the forelock." By the same token, "to kill time" is suicidal; and to waste it is crass stupidity.

III. I turned once more to the Book of Remembrance and looked on the leaf entitled "Today." Its record was blank as yet, save for one great word written in letters of gold. The word was "Opportunity."

It appeared that two things are made possible for us by a proper use of the passing day. On the one hand, the sins and blunders of the mislived past may be blotted out and remembered no more against us; and on the other, the future may be safeguarded on certain conditions. These conditions are three:

1. First, Repentance: This to clear away the misdeeds of yesterday. But repentance is

more than to cry, "Sorrie I am, my Lord; sorrie I am!" Repentance is far removed from remorse as the tears of Peter from the rope with which Judas hanged himself. A true penitent always translates his sorrow into turning from sin; as when the prodigal, weary of the far country and conscious of his rags and hunger, said, "I will arise and go!"

2. The second condition is Faith; this is by way of preparation for tomorrow. The faith referred to is belief in Christ. Out of the dark night of repentance emerges the Cross as the emblem of hope. In one of Luther's letters he speaks of a dream, in which Satan appeared with the Book of Remembrance and showed him the long catalogue of his sins. "What hope is there," he asked, "for a man with a record like that?" Luther answered, "But look! The mark of the blood! The red hand of my Saviour has been drawn across those sins and they are cancelled; they will be remembered no more against me!" Blessed assurance! The prodigal is now on his way from the far country and is thinking of what he will say: "Father, I have sinned before heaven and in thy sight and am no more worthy to be called thy son; make me as one of thy hired servants." He needed not to be told that his father loved him; but he never dreamed how much. Make him "as a hired servant," forsooth! That part of his well prepared speech was never delivered: "I am no more worthy to be called thy son——;" thus far and no farther. He was interrupted by a welcome that sealed his trembling lips: "his father fell upon his neck and kissed him." No servant he! "My son that was dead is alive again; he was lost and is found!" This is God's message to Little-faith; his message at Cavalry to all who tremblingly approach him. "Behold what manner of love the Father hath bestowed on us that"—despite our riotous living in the far country, on our return—"we should be called the sons of God!"

3. The third condition is Baptism. "He that believeth and is baptized," said Jesus, "shall be saved." Baptism with water? Aye; little or much, it matters not; as long as it is an outward form of an inward grace. To be baptized with the Spirit of Christ is the main thing; that is, with fire, and power, and consecration and newness of life. Baptism, as an ordinance, is the initiatory rite of the Christian Church; it is the open confession of an indwelling trust in Jesus, by which one is enabled to say, "My Lord, my Life, my Sacrifice, my Saviour and my all." It entitles the sinner to a place at his Lord's supper; like the prodigal at home, clad in the best robe and wearing the signet ring, he partakes of fat things.

These are the three conditions on which we may rest assured of saving grace. These are the three splendid opportunities of the passing day. Yesterday is gone; tomorrow may never come; today is here. We have come to it as Jacob came to Bethel, a pilgrim fleeing from the past and with no outlook beyond the hills. Friendless and, as he supposed, forsaken of God, he laid him down with a stone for his pillow and dreamed. Blessed is the man who

can dream dreams and see visions in the lonely night! Behold a ladder reaching from earth to heaven, on which angels carry his poor prayers aloft and bring down blessings upon him. He is not God-forsaken after all! That ladder is Today; and every man may climb it. All its hopes, bright purposes and aspirations are for us. Thus do "we rise on stepping stones of our dead selves to nobler things."

IV. I heard again the voice of the Recording Angel saying, "I am also the Angel of the Resurrection. It was I who rolled away the stone from the sepulchre in Joseph's garden that the weeping women might know the living Christ and weep no more. Believe in him in whom life and immortality are brought to light!"

Is there one here who has not believed in him? "Today, if ye will hear his voice, harden not your heart as in the provocation." Life is to be had for the taking; but it must be taken when the Lord offers it. He waits to be gracious. "His hands are stretched out still." Today is yours; tomorrow is God's.

Are there Christians here who mourn over their yesterdays and hope for a tomorrow of

better things? Live today! If there is a friend whom you would serve, serve him now. Is some one in distress and calling for help? Help him now. Is any duty unperformed? Discharge it now. The Lord has not promised to wait upon your convenience. "Say not, There are yet four months and then cometh the harvest! Lift up your eyes and see! The fields are already ripe for the harvest; thrust in thy sickle and reap!" The merrymaking in the father's house is refreshing indeed to one who has known famine in the far country; but alas if that were all! The garner must be filled; the wine-press must be trod; the joy of service awaits us.

"Do it now." So runs the legend in many a busy shop and factory. "Defer not till tomorrow to be wise; tomorrow's sun for thee may never rise."

It is poor Christianity to dwell among the shadows of one's wasted yesterdays; and poorer still to build upon the hope of improvement tomorrow. Today is the whole of life. In this moment, for aught we know, may be wrapped up the issues of the endless hereafter. Wherefore, whatsoever thy hand findeth to do, do it with thy might, and do it now.

THE WORDS OF MY MOUTH

REV. EDGAR DEWITT JONES, D. D.

Text: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each other." Col. 4:6

The background of this text is of uncommon interest. The great missionary to the Gentiles was deeply concerned that the Christians of Colossae should make a favorable impression on their non-Christian neighbors. In the fifth verse of this chapter he offers a timely admonition, "Walk in wisdom toward them that are without, redeeming the time." By the phrase "them that are without," St. Paul means those who were not followers of the Christ. Freely paraphrasing and amplifying the verse, it may be rendered as follows, "Fellow Christians of Colossae, be careful of your conduct toward those not of the household of the faith. Watch your words. Temper your speech with love, letting no opportunity pass, in order that you may persuade many to become disciples of Jesus Christ."

Nowadays one hears occasionally even Christians say, "I don't care whether people like my conduct or not. It's nobody's business but my own what I do or what I say." But no first century Christian ever thought or acted on that principle. They cared very much what others thought of their conduct, and especially were they anxious that their actions should impress favorably those hostile to their Saviour. It was this concern for others—this gentle, kindly conduct of the early Christians—that won converts by the tens of thousands.

I. "Let your speech be always with grace." Gracious speech possesses both charm and power. Forsooth, "a word fitly spoken is like apples of gold in pictures of silver." True it is that "a fool's mouth is his destruction, and his lips are the snare of his soul." The

Bible is a veritable storehouse of teachings on the wise use of the tongue; and the climax of such teaching is that of James, the Lord's brother, who affirms that it is easier to tame a tiger than the tongue. Whoever has learned to control his speech has come far toward self-mastery. By our speech we are judged daily. There are, of course, persons of affability and suavity of manner whose lives beneath the surface are unworthy; but they are the exception. There are persons of ruggedly noble character whose speech is rough and ungracious; but they are not many. Graciousness of speech and courtesy of manner are greatly to be desired. Fitly spoken words are better than letter of commendation; they are their own testimonies and references.

Said a great preacher of many years' experience: "In fifty years I have not known a cynical or faultfinding Christian who led a soul to Christ." Gracious speech implies everything that is good and true and beautiful in the use of words.

II. "Let your speech be always with grace, seasoned with salt." That is a sprightly sentence, a pungent phrase—"seasoned with salt." Christians, of all people ought to be interesting. A dull disciple of Christ is an anomaly. But there is a difference between a sprightly speech and choleric conversation. Alas! some people season their speech with pepper or tabasco sauce. They actually delight in speech which smarts and stings; they do so love to employ words that scorch and burn. The Christian ideal is a man or woman who never needlessly offends or hurts a fellow by unkind or ill-tempered speech. The apostle here commends stimulating speech, thought-inciting words. There is a great deal of conversation which,

while it is not evil, is not positively good; it is not constructive; it does not build up. It is flaccid and devoid of nourishment. There is no nutrition in it. It is a kind of verbal skimmed-milk diet. A Christian's conversation ought to be rich unto edification. Alfred Tennyson once visited at the home of two sisters who were devout Methodists. They met him at the door and he said to them, "What is the news?" They answered, "No news but that Jesus Christ died for sinners." Ah," replied the poet, "that is old news and good news and new news."

Perennially fresh and possessing the charm of novelty is the Gospel story to those who have been born from above. The mind of Jesus Christ will, if we permit it, transfigure even our most commonplace conversations and invest them with a sure immortality. There are many members of churches who wax eloquent in praise of the latest book or the newest drama, who find it exceedingly difficult to impart any warmth or contribute any brilliance to a conversation on religion. Their trouble is not lack of fluency, but lack of spirituality. They do not read the Bible. They are not given to prayer. They are church members but not Christians, save in a surface sense of the name.

The Apostle exhorts the young Christians to let no corrupt communications proceed from out their mouths. Foul speech is an index to a soiled soul. Corrupt speech in man or woman is a sad commentary on their inner thoughts. When one begins to relish a "broad" joke or a salacious story, he may well consider the state of his heart and straightway begin a renovating process.

Here is a prescription for speech that is spiritual, that builds up, that becomes Christian men and women as a rose becomes the bush on which it grows: Season your conversation with salt, the salt of common sense, the salt of affection, the salt of truth, the saving salt of a genuine good humor.

"That ye may know how ye ought to answer each one." The young Christians would be asked many questions; some of them would be perplexing, some vexatious, and all would open a door of opportunity for the Christian religion. Simon Peter in his first epistle, third chapter, fifteenth verse, has something to say about "being ready always to give answer to every man that asketh you a reason concerning the hope that is within you, yet with meekness and fear." A great deal depends upon a wise answer to a hard or a foolish question. When a man has a great cause at stake he may well pray to know how to answer his critics so he may make friends for that cause.

III. "Let your speech be always with grace." For the sake of Christ, the Colossian Christians were to consider the words of their mouths that they might be acceptable both to the non-Christians and to those who were already of the household of the faith. Aply, indeed, does such counsel apply to all of us modern followers of the Christ. It is more important to watch your tongue than to watch your step. Not only so, but the former

is the more difficult of the two. Silence is sometimes golden, and it will often be the part of wisdom not merely to speak with courtesy or with grace, but to withhold any utterance at all.

In a certain city, the minister of an important church tried in vain to interest a young attorney and his wife in religious things. The young lawyer and his wife were not openly hostile to religion, yet they everywhere conducted themselves as if the Church of Christ were not in existence. The minister, after several years of service in that city, was called to a larger church in a larger city; and some months after he began his work in the new field he discovered that the lawyer and his wife had removed to this same town. The minister experienced some misgivings when he made this discovery. The young couple was attractive and had a faculty of making themselves the center of a wide circle of friends and acquaintances. The minister feared the couple would attract and lead away from the church some of the young people in whom he was deeply interested. Greatly to his surprise the lawyer and his wife became regular attendants at church and very active members of the Sunday School. A complete change had taken place in their lives. The minister accepted the miracle without asking for explanation, but one day he and the lawyer were thrown together, and this was the story the young attorney told the minister:

"I think we were proud of our indifference to the church," he began. "Our idea of life was to do our daily work faithfully and then to amuse ourselves. At first our married life was happy. Then, I don't know how, we began to drift apart. No one suspected it; we never admitted it to ourselves until one morning after we had been out late to some social festivity. I suppose we were nervously tired from the excitement and our efforts to appear natural before our friends. Over the breakfast table the storm broke. We rehearsed petty incidents that had led up to the present state of affairs, sketched boldly the undesirable characteristics we had discovered in each other, and for the first time openly spoke of a legal separation. Then I got up to go to my office. I hurried into the library to get a book, and there stood face to face with three women of your former church who had come to interest my wife in some charitable object and whose arrival the maid had neglected to announce. These women admitted that they had heard all we said and had hoped to slip out unseen. Then each woman in turn promised for the sake of Christ and the church never to repeat the words she had overheard. We did not believe that those promises would be kept. We waited for a change in the attitude of our friends; to those not our friends the spoken thoughts we had hurled at each other would be savory morsels of scandal. 'For the sake of Christ and the Church,' I found myself repeating again and again. A year passed—a year of such watching and waiting as few young people, I hope, have ever known. It brought my wife and myself together in a forgiving, enduring love. At last we had to believe that the promises that had been made

had all been kept. Through the church we were saved from disaster. In return we have given ourselves into the keeping of Christ and his church."

"Walk in wisdom toward them that are without, redeeming the time."

"Let your speech be always with grace,

seasoned with salt, that ye may know how ye ought to answer each one."

Who of us but has need to pray the old familiar petition, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my Rock and my Redeemer?"

A Merchandise Well Worth Considering

Rev. Sherwood L. Grigsby, D. D.

Text: "Buy the truth and sell it not." Proverbs 23:23.

To the buyer, the merchantman in the heavenly mart, the inspired injunction is, "Buy the truth." As between truth and error, to the one in the market, the truth must appear by far the most valuable in any realm. It is the truth, the whole truth, that he wants. Especially is this true of the heavenly merchantman. To him there is no one "buy" to compare to that of the truth, "the merchandise of which is better than the merchandise of silver, and the gain thereof than fine gold, more precious than rubies; yea, all the things that one can desire are not to be compared to it."

I. As between truth (in general) and fiction, the preference, to the thoughtful, must be for the truth. Fiction for a while may engage the fancy. It may awaken wonder and surprise. Not infrequently it is strange; something is grotesque; yet, after all, "truth is stranger than fiction." In literature this is true, how much more true must it be as touching religion!

With the student truth, or knowledge, is that which is desired. To him an education is not simply a process of mental gymnastics, a training of the mind to think without reference to the truth. It is no virtue to be able merely to think; the virtue is in one's being able to think correctly, or in accord with the truth.

Specific, definite knowledge of the truth, whether in science or religion, is the great desideratum. It is not to the credit of one that he has acquired a knowledge of the former, and yet has no knowledge of, no convictions relative to, the latter. The truth acquired in the mastery of the natural and exact sciences is well worth while; but the student is not to stop with having acquired a knowledge of certain facts and forces in nature, a knowledge of the constitution and powers of the mental faculties, or that of mathematical problems and theorems. He should acquire also a knowledge of that truth (revealed truth) that concerns him as a responsible moral agent, in his relation to God and the world to come.

From the point of view of the Christian no education should be considered complete which leaves out of account some knowledge of God's Word. The study of the Bible, as a text book, should be in the curriculum of every institution of learning. The exclusion of it from our public schools must be recognized as a fatal mistake, and one which should be rectified at the earliest possible moment. Lord Bacon is accredited with saying, "The first principle of right reason is religion," and professed that "after all his studies and inquisitions he durst

not die with any other thoughts than those of the religion taught . . . among Christians." Matthew Henry says, "It is by the power of the truth known and believed that we must be kept back from sin, and constrained to duty."

II. It is this truth that the inspired writer of the Proverbs commends as a commodity well worth acquiring. To it our Lord bore witness. He said, "To this end was I born, and for this cause came I into this world, that I should bear witness to the truth." In behalf of them whom his Father had given to him, he prayed, "Sanctify them through thy Truth; Thy Word is Truth." To his disciples he declared himself to be "the Truth." To know him, we should put forth every effort, bend every energy, make every sacrifice required.

Such knowledge, expressed in commercial terms, is as "gold tried in the fire." Said the Psalmist, "The law of thy mouth is better unto me than thousands of gold and silver." It is the "pearl of great price" of the parable. "It is more precious than rubies." Of no other knowledge can it be said, it "will make a man live happily, die comfortably, and reign eternally."

III. Some who seek the truth are beguiled into accepting error. It has ever been so. There are shams or counterfeits many, against which we are warned. To Timothy Paul wrote, "Keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science falsely so called." Peter wrote to them, to whom had been given all things that pertain unto life and godliness, through the knowledge of Him who had called them to glory and virtue, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked fall from your own steadfastness."

Error may be purchased more cheaply. It may be more easily embraced. It may be more popular with the world. But it is a snare and a delusion. Paul in writing to the Thessalonians urges them to continue steadfast in the truth, that their lot be not that of those who perish.

IV. Because of the truth itself, and because of all that is involved, our motto should be, "The truth at whatever price." The truth is not to be had by any who do not desire it. One must be in the market, if he would possess the truth. It never becomes the property of one who is not first willing to receive it. Truth is forced upon no one. The truth is to be bought. Christ says, "I counsel thee to buy of Me." A price is implied. In the parable of the treasure hid in a field the man who found it is represented as going and selling all that he had and buy-

ing that field. Truth, however, in the subjective sense, or grace, cannot be bought in the sense that to obtain it a price can be paid, as for value received. It can be bought only in the sense that to obtain it (aside from receiving it), there must be given up whatever may be incompatible with it. Light, darkness; sin, holiness; truth, falsehood—the one excludes the other. I must first sell, and then buy. It would be absurd to claim that I can deliberately continue in the practice of known sin, and at the same time “buy” or possess personal holiness; that I can live a life false to the purpose

of my very being, and at the same time “buy” or possess the truth.

Who would not part with all that he hath for such a treasure! What is our pride, our prejudice, our love of sinful pleasure—anything and everything that might hinder us in the possession, and enjoyment of it! Ease, and sloth from within, and the tempter from without, may discourage the necessary effort that must be put forth, the outlay, but none the less we would buy, we would have, the truth.

Whatever a man's other attainments, happy is he only when he possesses the truth!

LAMPS THAT FAIL

REV. J. GIBSON LOWRIE, D. D.

Text: “Our lamps are going out!” Matt. 25:8. R. V.

This is the startling discovery of the five foolish virgins. It marks the crisis of our Lord's parable. Here all the lines of the story converge. This is the focus in which everything centers. Here, as in a burning glass, the Great Teacher gathers the thoughts of many hearts and bids us examine our hopes of acceptance with God.

For this parable was not spoken to entertain us with scenes we may so easily visualize—the bejeweled maidens, the gay processions, the lighted mansion, the wedding festivities. Its one important point is the readiness of these watchers for the coming of the Bridegroom. They all expected to meet him and to enter into his joy; but now five of them find, in this crucial hour, that their lamp are going out.

In a spiritual sense there are some lamps that seem to shine brightly for a time, but grow dim when their bearers have most need of light.

I. Such is the lamp of empty profession. These are days when many people are interested in religion. Great emphasis is laid upon evangelism. Earnest men of God are preaching the vital truths of the Gospel, with great plainness of speech. Revivals of religion are sought and promoted, especially in some of our larger cities. Great throngs listen to the sermons of gifted evangelists, and multitudes are moved to begin a new life. In all this we rejoice; but we need to remember that profession of conversion is not enough in itself. We may not safely assume that everyone who expresses an interest in religion, by any of the customary signs, has the root of the matter in him. Conviction is not conversion. The start is not the accomplished race. The flame that shines so brightly may indicate only an emotional piety, without change of purpose or renewal of will. The seed sown on the rocky subsoil springs up more quickly than that sown on good ground. How many lamps, burning as brightly, to our imperfect vision, as those of the true children of God, have we seen grow dim and die out, even before the coming of the Bridegroom. Lamps fed by amiable impulse, by a desire to please Christian friends, by the force of a powerful appeal, by the contagion of numbers who start forward, or even by the longing to share in the blessings of a Christian life, will not con-

tinue to shine unless, above and below all these things, the grace of God enters the heart to awaken genuine faith, repentance, renewal and obedience. “Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” (Matt. 7:21).

II. The lamp of a corrected outward life often seems to shine brightly. Many pride themselves here. They compare themselves, in favorable self-flattery, with members of the church. They point with complacency to their record. They take satisfaction in the apparent fact that they excel some Christian professors in patience, good temper, charity, or benevolence. They do many good things. Perhaps they endorse as their own the sentiment of Pope:

“For modes of faith, let graceless zealots fight; His can't be wrong whose life is in the right.” But they forget, with the worldly-minded poet, that God requires something more than outward show of virtue.

So let us mend the couplet of the song; He can't live right whose heart is in the wrong.

The value of every virtuous deed, as the Scriptures abundantly assure us, depends upon the state of the heart. Even an outward show of goodness cannot long be maintained if the heart is not right with God; and these lamps of boasted well-doing, that seem to shine so brightly, unfed by the oil of indwelling grace will surely go out in darkness at the coming of the Lord.

III. Lamps fed by erroneous teachings are often seen to grow dim. There are many dangerous opinions current in society. Universalism, Unitarianism, Spiritualism, Christian Science, Russellism, New Thought, and various forms of Pantheism, insert their leaven, with ingenious subtlety, in popular novels and plays, or propagate their theories in more or less elaborate discussions in magazines and books.

Even some who have won repute as guides of the blind are stumbling toward the ditch with their blind followers.

Harold Begbie, whose “Twice-Born Men” accredited him to many as a safe and evangelical teacher, repudiates, in his “Happy Christ,” the Cross of Christ as the ground of salvation; would have us emphasize his life, rather than his death; intimates that sin is “only the nat-

ural survival of our barbaric ancestry, something from which education and culture will ultimately, and almost imperceptibly wean us" and is content to regard Christ as the perfect Man, asking, "What difference is there in regarding him as God made man, or as man made God?"

We answer, a difference of infinite degree. A man made God, the evolution of "nature working for the production of perfection," cannot impart to us the oil of vital godliness. Only God made man, dying upon the Cross, a sacrifice for us, forgiving our sins, renewing us by his Holy Spirit, and leaving us his blessed example, can kindle in our hearts the flame of never-dying love. All other teachings are a lights that fail in the hour of our greatest need.

IV. The lamp of a shallow religious experience is often seen to fail. Many professing Christians have never known an awakening in which they have realized their sinfulness and turned to God in heartfelt penitence. They are in the church because they have accepted Christian teachings, but they have never felt the power of these teachings over their own lives. Theirs is a conventional piety. They have adopted current beliefs, without making them their own; and, having adopted them, they make no progress in the Christian life. They are no further advanced than in childhood. Indeed, they seem to go back. They retrograde in belief, character and conduct. Many vital truths they once professed they have given up. Their habits are more loose. They feel less and less the restraints of religion. And confessedly they have less and less interest in the Bible, the sanctuary, and the place of prayer. Hood's familiar lines may voice the confession of many lamp-bearers who formerly lived in the company of true believers:

"I remember, I remember,
The fir trees dark and high.
I used to think their slender tops
Were close against the sky;
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heav'n
Than when I was a boy."

Farther off from heaven! Lamps going out! Unprepared for Christ's appearing and unready to share his smile! What soul can endure such a prospect?

Yet our Lord's parable gives a warning, not a sentence. As Dr. Arnott well says: "The light-house reared on a sunken reef, flings its lurid glare far through the stormy air and over the stormy sea, not to teach the mariner how to act with vigor when he is among the breakers; but to warn him back, so he may never fall among the breakers at all." Preparedness is now the watchword in our national life. Should we ever lose sight of it in spiritual things? Let us not mistake the source of supply. The grace of God avails even for all mistaken and improvident lamp-bearers. If the beginning has been wrong; if the foundation has been only on the sand; if there has been no real life, because no root; the way to God is still open. His forgiveness is still freely

offered. His "Come unto Me" avails as fully now as when it first was heard; and all who truly receive his grace will find upon their pathway "a shining light, that shineth more and more unto the perfect day."

TOO PERSONAL PREACHING.

In a town in the West there is a church that has a bright young pastor, but the attendance is, unfortunately, small. Among the parishioners there is a beautiful young widow. One evening, just as the little widow was about to leave, the deacon addressed her. "Good evening, sister!" he remarked. "How did you like the sermon?" "I think that it was just too perfectly lovely for anything!" was the enthusiastic reply of the widow. "It was, indeed!" heartily returned the deacon. "I only wish that larger congregations would be present." "So do I," declared the pretty little widow. "The congregation was so small tonight that every time the parson said 'dearly beloved,' I positively blushed."

TAIL FEATHERS.

"Some ministers uses big words," said Uncle Eben, "de same as a turkey spreads his tail feathers. Dey makes an elegant impression, but they don't represent no real meat."

"The American's Creed."

The city of Baltimore offered a prize of \$1,000 for the best brief statement of the "creed" of an American citizen. The prize was awarded to William Tyler Page, of Friendship Heights, Md., whose production reads as follows: "The American's creed: I believe in the United States of America as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign States; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes. I, therefore, believe it is my duty to my country to love it; to support its constitution; to obey its laws; to respect its flag; and to defend it against all enemies."

* * *

Liquor? No, Shirts and Collars!

What is it that makes a nation great?
..It's the fact that its men wear shirts and collars!

What? Sure! Look it up.
Study the really great nations of the world. Every one of them has indulged in the habit of wearing stiff shirts and collars.

The people in Africa don't wear them. Very few in Asia robe themselves in them.

But you look at the men of America, England, France, Norway, Denmark, Sweden, Italy, Russia—all dressed in shirts and collars.

(Read Carlyle's "Sartor Resartus.")
Liquor makes a nation great? Forget it! It's shirts and collars!—Charles Stelzle.

* * *

Can America Afford Tobacco?

A Pennsylvania physician, Dr. Kane, is appealing to farmers in all tobacco growing regions of the United States to plant food-crops in place of tobacco. Inasmuch as any soil rich enough to raise tobacco is sure to raise food and lots of it, there is an arresting point in the appeal. If the country is going to come to a pinch where it will be nip-and-tuck for people to get enough to eat, here and in allied countries overseas—and it begins to look as if that is what is ahead—it would certainly be folly to waste national fertility on anything that is so essentially needless as tobacco. The ancient aboriginal weed survives moral assaults practically unscathed. But economic arguments may yet be the death of it.—The Continent.

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